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A
SEARCH
AFTER
SOULS:
OR, THE
IMMORTALITY
OF A

Humane Soul,

Theologically, Philosophically, and
Rationally Considered.

With the Opinions of Ancient and
Modern Authors.

By a Lover of TRUTH.

Henry VOL. I. *Layton*.

What Man is he that liveth, and shall not see Death? Shall he deliver his Soul from the Grave? Psal. 89. 48.

That which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one Breath, Eccles. 3. 19.

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A Search after Souls and Spiritual Operations in Man.

SOLOMON was a great Searcher after Knowledge, a Power or Faculty in Man, capable of being imployed about all Created Beings and Things, and of making Enquiries into their Natures and Actions: and the Qualities, Modes, and Orders of them. *Eccles. 7. 25.* He says, *That he applied his heart to know, and to search and to seek out Wisdom, and the Reason of Things;* and there is everlasting Imployment for all People in this Design: *Chap. 8. 17.* *For Man cannot find out the Work that is done under the Sun, and though a Wise Man intend to make the Search, yet shall he not be able to find it.* But men are not to be thereby totally discouraged from making Enquiries into the Works and Natures, amongst which they converse: for he tells us, *Prov. 2. That men ought to seek Knowledge as Silver, and search for her as for hid Treasures, and that shall lead thee to understand the Fear of the Lord; and to find the Knowledge of God: viz.* As that is discovered in the Greatness, Exactness Order and Variety of his Works: And though a General Search into Nature, and an Enquiry into *Omne Scibile*, be a task over large for any Humane Nature, perhaps a Single Search, stinted to a particular Subject (however sublime the same may be) will not be taken for a hopeless, or impossible Project: But that by Divine Assistance (without which nothing comes to pass) there may be something found out concerning our present Subject, which

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may open more fully, or more clearly, the Genuine Nature of its Being and Working amongst us, and help to clear up Doubts thereupon depending; by propounding them in the World, and giving occasions to Men (who are able, or think they are so) for the clearing and maintaining of that which (concerning the same) appears to their Judgments, most reasonable, and most true.

In all Material Searches, there seem to be three Degrees of Application requisite: First, That it be diligent, whence the Woman who lost one of her ten pieces, lighted up a candle, swept the house, and searched diligently, and she found and rejoiced accordingly. Secondly, The Search must be with a great desire to find; *Luke 22. 15.* Our Lord says, *With desire, I have desired to eat this Passover with you.* He greatly desired, and obtained it; and so did the Prodigal Son return to his Father with unexpected Success. Thirdly, The Search ought to be importunate and solicitous; the Syrophenician Woman searched eagerly, and found our Lord, and prevailed, by crying after him, and pleading to him: so did the importunate Widow upon an unjust Judge, who neither feared God nor regarded Man: We would not have it seem strange, if our Search have a participation with all these Qualifications, although the over diligence may prove tedious, the over great desire to find be offensive, and the importunate pressure somewhat unmannerly and injurious; and it seems most of these inconveniencies, or even all of them, are incident to such Enquiries; and they cannot likely be prosecuted without them, to any great degree of Satisfaction.

And as in the Search, so in the Subject of it, there are three special Requisites; *First*, That certainly there be the thing in *Rerum Natura*; or else it can never be found: but there never was doubt concerning the Being of a Soul in Man: therefore we may be certain that such a Soul there
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is, and then our Labour in the Search after it, is not likely to be in vain. *Secondly*, The Subject of our Inquiry ought to be of such worth and value, as the finding it may be a convenient satisfaction and recompence for all the Study, Time, and other Expences and Troubles, which may likely be undergone in the Prosecution of a difficult Search; and made more so, by a complication with Worldly Interests, and the power and prejudices of former and radicalled Opinions thereupon. *Thirdly*, That the Subject of our Search be placed at such a convenient distance, as we may not have cause to demand, Who shall bring it to us from Heaven or Hell, or from beyond the Sea? But our Subject is near us, in our Mouth and in our Heart, in our Hand, and in our Head.

Having in mind, *revolvendo*, some Thoughts concerning the State of Souls, as arrived to *Dauids* Period of Mans Age, or very near it, there happened to come to hand, a Book entituled *Richard Baxter's Dying Thoughts*, a second Edition in 8vo. printed *Lond.* 1688. There, in his Contents, the very first line, he resolves, That Souls departed, go immediately to Christ; then the necessity of believing this. It seemed an over great morsel to swallow all this together, *totidem verbis*, without such a rumination as might comminute and separate every part of it from the other; that being so used, it might be made of easier concoction and of sounder nourishment. I found the Author speaking himself of 67 years of Age at the writing it; and that for the space of above 43 years, he had been a Practical Minister of the Gospel, much followed and applauded, though he says it, who perhaps should not; then in the very first page of his Book, he stumbles upon a block, which *Solomon* had long since cast in the way to his Tenet: *Eccles.* 3. 19. he desires Gods manifestation to Men, that they may see that they themselves are Beasts;

that things fall out alike to Men and Beasts ; as the one dies, so dies the other ; yea, they have all one breath , all go to one place ; all are of the Dust, and all turn to Dust again : Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth ? Our Author is too deliver and active, to stumble at this Block, but passeth as lightly over it as if it were but a Straw, by saying, that *Solomon* here speaks only of the Time and Things of this World. There are no words in the Text that mention, or that (it seems) do intend the Authors Sense ; for the Text mentions the Spirits departed, both of the one and of the other, with a Query upon the places to which they go, and that cannot pass for a matter of this Life only : this Text therefore stands still in his way, as much as at first it did, and as if he had said nothing against it ; because his allegation upon it may not pass for true, but for an Answer feigned out of his own Brain, and with some impeachment to the credit of his Word, for the future.

Pag. 2. The Author tells us, If our immediate going to Christ, upon our Deaths, be not soundly (seems fully) believed, a Man must Live besides, or below the end of Life, and must have a false end ; and yet says, he knows it may be objected , That if I make it my end to please God, to Love, Serve, Worship, and Obey him, and to do all the good I can for my Neighbour ; and that I trust God with my Soul, and future Estate, as a faithful Creator, who will not suffer his faithful Servants to go unrewarded, and therefore hath promised the Resurrection , inserted into all our Creeds : Now though I be not certain of my immediate departing to Christ, at my dissolution ; yet I have an end intended, which will make me Godly, Charitable, Just and Happy, so far as I am made for Happiness : supposing that to please God is the right end of all. To this he replies, We must desire to please God better then we can do in
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this Life. This I do not grant, for neither Nature, nor Scripture do teach, or require such desires. *Secondly*, He says, Its own Felicity is so necessary to the Soul of Man, as a desire to please God cannot stand without it. This is denied; but yet we do believe God to be a beatifying Rewarder of them who diligently seek him, yet not of Debt, but of Grace; and so the Articles of the Resurrection do prove: being assurances of future rewards and punishments. *Pag. 4.* He says, If a man have not his aim level'd at the reward, he can have no certain end of his endeavour; as if a design and intention to please God, and serve to his Glory, were to little or no purpose, without a profitable consequent reward. *Pag. 5.* He says, Men use not to serve God for nought, and specially not to their loss, and yet, I say, it is the duty of all Creatures so to do; to please God, and serve to his Glory, without other reward or intention to obtain it; and yet the Resurrection is for reward and punishment: and they are Lawful, but neither the only, nor the principal Considerations of Mans obedience to God: And says, If sin overspread the World, notwithstanding the hopes and fears of a Life to come; what would it do if there were no such things in that case? I say, Still it could but overspread the World, and yet I do agree, that hopes and fears are well grounded upon the Article of our Resurrection. *Pag. 6.* He says, *No Blessing of God can be rightly esteemed and used, but by him who sees it leads to a better Life.* I say, *Divers Blessings may be rightly esteemed and used, without farther references, than the thankful receiving them as Gods, and Favours, beneficial to Men in this Life.* He says, No wonder if Unbelievers be unthankful; no nor that Believers are so too; nor that he and his Profelites take every Blessing and prosperous Success here, for an assurance of Gods Love and Acceptance, and that their ways and doings are pleasing to him;

him; and an earnest penny of Eternal Glory, which they earnestly covet, and for which they slavishly serve, as their Teachers direct them: and without which hopes neither he, nor they, pretend to serve, or honour God, or to perform any other Duties of their Christian Religion: And he exclaims against the Miseries of this Life, not to be a-bidd'n, but for the hopes of a future Glorious Life; not considering that this later Life was not revealed to the World 'till our Lord Discovered it, not 1700 Years ago; and yet Men lived as happily in the World before that time, as they have done since; and submitted to their several Conditions, and Circumstances, with as much quietness, and content of mind, as Christians do at this Day; serving God under enjoyment and expectation of Temporal rewards, propounded by *Moses*, and many other Law-givers of the World: But he (it seems) found himself apt to murmur against God, upon account of Cares, and Worldly Griefs, and the fears of Death, and future Events, but that was his infirmity at the best, and perhaps a perverse humour in him: for he might remember that *Moses* Laws revealed from Heaven, Propounded no Rewards beyond the Happiness of this World; nor Punishments, but of the same nature; and yet that People lived often very Happily under them, and might always have done so, by being Obedient to them. *Pag. 7.* But to his Proposal Concerning the Behaviour of his good Old Women; I say the part which they Acted upon the Stage of this World was very convenient for their Circumstances, which require of them to take upon Trust, and the Credit of their Teachers, and other Informers, the Rules both of their Faith, and Manners; (and likely it is) no more will be required of them at the Day of the Great Audit: But their constancy in their Opinions, and the sure expectation of Heaven and Happiness at their Deaths, Creates no manner of Assurance that they were

were in the Right, or were not deceived in their most assured expectations ; for Ages, and the present World abound with Evidences that false Tenets, and very Gross Errors are believed and maintained by misguided and deceived People, with as much assurance, and establish'd Confidence, as the very Truth it self can by any means be. Men, Women, and Children, have died bravely in maintenance of gross mistakes, and evident untruths : And few *Turks* are found at this Day, who will not rather part with Life, and all other Worldly Comforts, then renounce their *Mahomet*, and his *Alchoran*. *Arrians* were Anciently, and (some of them) in our times, so resolute in their Opinion, as to submit to Death rather than to recant it: *Indian Idolaters* daily offer their Lives in honour of their *Idols*, as the most assured means of obtaining a Blessed and Happy State immediately upon their Dissolution, with as little doubt as any of our Authors Old Women could possibly attain unto: Hence the Author may perswade himself, that seeing the Old Womens Confidence is no certain Evidence, that they were not in an Error, and that their Ignorance was more excusable than his would be ; it becomes him better to enquire after the direct and attainable truth of things, and particularly concerning Souls, and whether they have a separate subsistence after Death of the Body, or not, than to sit down contented with his own present conceit, or apprehensions concerning the same, without making such farther search as he is able, into the truth and certainty of such Opinions. *Pag. 8.* He says well, That a Faith not upheld by such Evidence of Truth as reason can discern and justifie, is joyned with such doubting, as though Men dare not open, yet they do not therefore overcome ; and this doubting may likely prove prejudicial both to their Faith and Performances. *Pag. 10.* And thinks it too much trouble to consider how Souls out of the Body do

do Subſiſt and Act : But that the Soul of Man doth ſubſiſt ſeperately from the Body, and Act in that State, he takes upon him to prove. *Pag. 11.* To that intent he undertakes to define what a Humane Soul is, and ſays, It is a Spiritual, Pure, Inviſible Subſtance, naturally endowed with the Power, Virtue, or Faculty, of Vital Action, Intellection, and Volition, not deſtroyed by ſeperation of Parts, or loſs of Power, Species, Individuation, or Action; and therefore it is an Immortal Spirit. He ſays (in proof that it is a Subſtance) that which is nothing, can do nothing; but the Soul doth move, underſtand, and will; for that is done by ſomething in us; and that is ſome Subſtance, and this we call the Soul; it is not nothing, and it is within us. Thus he tells us, a Humane Soul is an Immortal Spirit. That being denied, he neither proves it, nor offers to do it, but inſtead thereof, he offers Proof that it is a ſubſtance; for, ſays he, it moves and acts within us, and it is not nothing. This we grant, but take it for no proof at all of the ſeparated ſubſiſtance of a Soul; for the Heart, Brain, Blood and Spirits and Breath, are continually moving and acting within us, and each of them are ſubſtances, but have no ſubſiſtance in their Motions ſeparate from the Body, but all Die with it; and ſo may that which is called by the names of Soul, or the Form of a Humane Body, or the Vital Principle of it. *Pag. 14.* He Confesses, That God is the continued Firſt Cauſe of all Beings; and that the Branches and Fruit depend not (as effects) ſo much upon their Cauſes, the Roots, Stocks, and Branches; as the Creature doth upon God: whence it ſeems clear, That God can make an *Automaton* moving and living, by ways which Men may not be able to find out, or underſtand; and perhaps the Life and Actings of Animals may be ſuch a Secret: and becauſe Men cannot find out, how the Blood, Spirits, Nerves, Arteries, Veins, Muſcles, and other Vital Parts, are acted or moved, nor the
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adequate or precise manner how they are all Excited and Actuated by that Flame and Glowing, of that which is called the *Flammula Vitalis* (not quite extinguished in Animals, but with the Life;) how by the Unctuous Spirits rising from the Blood, Urine, and Humours of the Body, this Flame is perpetually nourished and maintained, and fanned and kept alive by continual and lively respiration: nor how the Spirits raised and kindled in and about the Heart, mount continually to the Head, where in the Brain, and the Ventricles of it, and Motion or Conveyance of the Arteries thereunto belonging, the Common Sense is furnished, and excited to Act upon all Objects presented, and to Lodge them in the Phantasie and the Memory, whence they may be recalled and presented again to the common Sensorium, or Judicial Power, that it may consider them better, or work with them, or upon them, as far as its own Capacity, or Intellect, can advance it self in the Powers and Practices of Arts and Sciences. Such things we find are transacted and done in the Brain and Body of Man, and we cannot perveſtigate with any exactneſs how by the Vital Parts and Spirits of the Body, ſuch effects are particularly and properly Produced; and this is more hard to be done, becauſe Men can never Compaſs the ſight of a Diſſected Body in the full Life, Vigour, and Motion of the Blood, Spirits, Humors, Parts and Members of it, but muſt be content with the view of them all Dead, Cold, Clammed; whence they may have good pretences to conclude it very unlikely, that the Powers of Senſe, Phantaſie, Intellect, and Memory, ſhould be Actuated by ſuch Materials, or the Conjunction, or Operation of them; not enough conſidering, that the *Flammula Vitalis*, which is the Aſter, and Life of them all, is extinguished before the beholders can be admitted to the ſight and conſideration of the Vital or Principal Parts of a Diſſected Body. And yet

it seems, from this want of Conception, how the Parts and Spirits of the Body do, or after what manner they can, Act after, and in performance of the Faculties of Sense, Motion, Intellect, Phantasie, Memory, &c. Men take their Principal, or even only Reason, to Introduce, or Invent a Forreign Government and Governor for every Animal, or at least Humane Body, viz. a Spiritual Substance (as our Author calls it) Pure, Invisible, Immortal, others add Indiscernible; and it will not be Difficult for Men to add and ascribe to it whatsoever their fancies happen to Invent, in Cases where we can never expect to have any likely Trial of the Truth, but this favours: of expounding *Obscurum per Obscurius*; or the stopping one Hole, and making many. Wherefore, as to our not conceiving how the Animal Parts can Work and Act all those Parts which we know are performed amongst us, wee seem to have ground enough to refer them to the Power and Will of our Creator: That he can by such means effect all Mens performances, no Man makes doubt, and to many and learned Persons it seems likely that he hath done so, and for those who (meerly upon the fore-named reason) will take the boldness to impose a Super-Humane, or Spiritual Empire upon the Bodies of all Men, we request them to take (as the Actor or Imposer ought to do) upon themselves the *Onus Probandi*, and that they first prove to us, concerning the Power intended by them to be Introduced amongst and over us, which they call an Immortal, Spiritual, Substance;

1. *Quod sit.* 2. *Quid sit.* 3. *Quale sit.* 4. *Quando Ingressitur.*
5. *Ubi residet.* 6. *Quomodo gubernat & agit, viz.* That there is in Nature such a Humane Soul, able to subsist in Separation from the Body.

2. What it is in its own Nature, and whether it do pre-exist, *a Mundo condito*, or be derived *ex Traduce* from the Seed of the Parents: or that *Infundendo Creatur*, be Created by Gods Power upon every Fruitful Copulation.

tion. 3. With what Qualities such Souls are indowed, whether they are all well inclined, or some ill, or meeterly? Whether all are of like Power, or some more, others less potent? Whether they may cause, or can help, or hinder any Bodily Pains, or Diseases? Whether they can leave their usual place of Residence, and go into other Parts of the Body, or go quite out of it, a wandering in the World, and yet return to it again? Whether they feel share of the Bodies Maladies, and will not willingly consent to have Limbs cut off, or to take strong Purges or Vomits, for fear of being disturbed in their places of Residence? Whether they are more pleased, or have a greater desire to be in the Body, or out of it? Whether the Body be as a Prison to Souls, and they be confined to it, or that they chuse to be there, and leave it unwillingly? And if they be there confined, by what Power or means are they so? and what other Qualities of Souls they think fit to communicate to us? 4. When it is, that the Soul enters into the Body? Whether before or after the Births; and if before, then how long after the Conception? Whether it enter in its full Dimensions, or grows larger as the Child grows, or suffer detriment by sickness of the Body, or its Consumption or Age? Also when it leaves the Body finally? Whether its leaving do kill, or that it stay till the *Flamula Vitalis* be quite extinct, and the Body dead? Or, If this Flame be suddenly extinct by the violent motion of a blow upon the Head? Whether doth the Soul strive to re-kindle this Flame, or goes suddenly away in a fright? 5. Whether the Soul have a peculiar Place of Residence in the Body, and where that is; And if that part be ill affected, and unfit for her, can she change it, and go to reside in another? Or whether is there more places, or another place in the Body, that can be fit, or can make room for her to reside and act in, or that she is *Tota in qualibet parte*. 6. How doth she Act, can

she do any thing by her self, or her own peculiar Power, without the Ministry of the Animal Spirits, and other Parts of the Body? Can she amend any thing that is amiss in the Body, or know any thing without such Ministry of the Senses? By what force doth she move the Bodily Spirits, or can she inflict Pain or Punishment for their Disobedience? Can she Govern the Passions by an absolute Sway, or how far can she do it, and by what Means? And so for the Affections, and whether is not she rather subjected often to their Power, and how far and by what means that comes to pass? How, or by what means and ways doth she Imagine, Judge, Understand or Remember? Or can any better, or more Intelligible Account be given that she doth, and how she doth such things? Then how the Spirits, Brain, and other Organical Parts of the Body do them; actuated thereto by the Impulse of Nature, and that *Flammula Vitalis*, which pervades every part of the Body, and most powerfully Operates in the Heart, and Head, stimulating, and stirring them, in, and to the performance of Duties, and Powers intrusted to them and Imposed, or Imprinted upon them by Nature, and the Contriver, who made them for such purposes, and hath appointed their Imployment, and the Order and Power by which it seems they may be, and are continually, easily and naturally performed. When the Introducers and Maintainers of a Spiritual Self-subsisting Soul in Man, have opened their Treasures of Wisdom and Knowledge so largely, as to satisfy the Curious Inquirers concerning these and the like particular Queries, they may then with better confidence deny the possibility of the Animal Spirits, Blood, and Organical Parts of the Body, their performing such Actions, and producing such Effects, as are daily done by us, and are continually visible amongst us; and thence derive their pretended necessity of introducing within, upon, and over us, such a Foreign Commander, and Government, as that of

a Perfect, Substantial, Immortal, and Self subsisting Spirit; but withal, we must desire them to declare, why they do allow the boisterous Affections and Passions in Man, *viz.* his Ambition, Covetousness, Lust, Wrath, and Fear, to be ungovernable by this Imperial Spiritual Power, set over Man, and his Actions; but that such riotous Actors will oppose, and over-rule this Spiritual Power, and hurry this precious Soul and Potent Governor (whether she will or not) into very bad and wicked Actions, such as her self doth not only resist and condemn, but even detest and abhor: These Affections and Passions our Spirit-imposers do commonly grant, have their Rise and Growth from the Animal Spirits, Propensities and Parts of the Body; but they have not yet set forth any more rational Account of the Manner how, or the Power by which such Effects are performed or produced, than they say can be done for those of the Senses, Phantasie, Intellect, or Memory. They ascribe indeed the Faculties of the Head and Brain to the Spiritual Power and Government; and the Affections and Passions they place in the Heart, and suffer their Product and Power to remain with Flesh and Blood; but they shew us no Reason of the Difference, nor how it comes to pass, and by what Mediums, Flesh, Blood, Spirits, and Animal Parts, do or can produce one sort of these Faculties in Man, and not the other: It is true, that after the Notion of a Living Spirit, enlivening and ruling in Man is admitted and taken for true, we do then easily conceive and believe the Faculties of the Brain are more suitable to that Nature; and the Affections and Passions which sure not therewithal, but are apt to resist and over-rule that Government, Men do forwardly ascribe to the Production, Actuating, and Government of Flesh and Blood; but perhaps more rightly to the same Flame and animal Spirits which act also in the Head, but more refined

refined there ; and meeting with fit Matter, and Organs adapted, intended by the Artificer, and by him appointed for more Noble Purposes. And our Experience tells us, That Blood which produces Barking in a Dog, will by Transfusion cause Baaing in a Sheep, and likely Bleating in a Calf, Grunting in a Hog ; and so will the Sheeps Blood by Transfusion produce Speaking and Singing in a Man, according to the Matter and Organs which the Spirits arising from that Blood find in the Places adapted for such Productions. This farther Piece of Work being cut out for our Spirit-imposers, it shall here be left upon them to perform, before they be permitted (as a reasonable Course) to go on in their Pretences, *That because Men are not able so fully to understand the Course of Natural Proceedings in the Head and Brain, as to give a rational and satisfactory Account thereof, that therefore Things cannot be done there, as they are, without such a Spiritual Power as Men have invented to substitute, rather than confess in this Case the Truth of their Ignorance, and that God's Works are (in this Case particularly) past finding out.* But if they shall give us as rational and satisfactory an Account of the Things concerning the Soul they speak of, as they require other Men to give of the Acts performed in the Head, by the Brain, and the Membranes, Arteries, and other Parts to the same belonging, and continually supplied by Animal and Subtil Spirits from the Heart, and quickened and acted by the *Flammula Vitalis* : Nay, except they do give a better Account of their Soul, and its Power and Manner of Acting, than Men can do of the Manner of Acting in the Head and Brain, by the Animal Spirits, and other Natural Parts and Powers of the Body, it seems they are not to be believed, or admitted to impose upon Men their Doctrine of a Spiritual and Self-subsisting Soul, as a Distinct Being from that of the Body ; and, it seems, they may

as well devise Souls for the Beasts upon the same Grounds: viz. For that they cannot give a rational or satisfactory Account how, and by what particular Means and Powers many of their Actions are framed, guided and performed; As how they come every one of them to know wherein their Prime Forces of opposing others and defending themselves do consist. The Dog in his Teeth, the Beasts, Sheep, Goats, Deer, in their Horns; the Boar in his Tusks; Cocks in their Bills and Spurs; Porcupines in their Quills, and the like; and how every Species are taught and guided to use their several Weapons the most dexterously, and most to their Advantage; by what Power, Order or Means, the Subtilties of Hares, Foxes, and other-like pursued Creatures are invented and acted; and the like for Apes and Elephants, and their Docility; and that of Horses and Dogs; and the very Insects, Wasps and Serpents know their Powers to Hurt, and use them accordingly; without *that* any Man is, or ever was able to give a full and true Account of the Means, Power, and next Natural Causes of such Actions, or by what direct Mediums they are performed. Shall we then go about to cover our Ignorance of the Immediate Powers and Actings in Mens Heads and Brains, by inventing for him an unknown and unprovable Spiritual Being residing in him, we know not where, coming into him we know neither when nor from whence, guiding and ruling we know not how, sitting perhaps in Majesty in the Head, but rejected or overpowered in the Heart by the Natural Inhabitants, the Affections and Passions of it. *Solomon* was wiser than so to be intangled, *Prov. 20. 12.* says, *The hearing Ear and the seeing Eye, the Lord hath made, even both of them;* seems a tacite Confession that he knew not how: and, *Eccles. 8. 17.* makes an open Confession, that *Man cannot find out the Works of God;* not those which are of this World,

World, the wisest of Men cannot do it: And my Lord Bacon (amongst the wisest of our Naturalists) tells us, in his *Advancement of Learning*, Pag. 200. that a Rational Account of the Soul cannot be expected from Philosophy, because the thing is Supernatural and Inspired. Whence it seems we seek in vain to know what it is, or whence it is, or where it is, or why it is, since we cannot know that it is, but from the Divine Fountain of Faith and Revelation, in his Opinion. But (says he) Man hath a Sensible Soul, as the Organ to his Rational, which may rather be called a Spirit; being a Corporal Substance, attenuated by Heat, and made Invisible, of a Flamy, Airy Nature, nourished, part by an Oily, and part by a Watery Substance, spread all over the Body, and repaired continually by Spirituous Blood. We may perceive why he forbears to describe or discourse farther of the Self-subsisting Soul, because it is not Natural but Inspired; and of which, a Reason therefore cannot be required, to give any tolerable Account, seems tantamount, to saying he did not understand the thing, nor would make any farther Inquiry into the Truth of it, but was content to accept of the Opinion, as of a Notion which had long gone for current in the World, and was grown the General, if not the Universal Opinion amongst Christians of the later Ages. But, if we credit Baxter (our Author) he tells us, Pag. 72. *That some think the Soul to be Material, of a Purer Substance than Things visible, and that the common Notion of its Substantiality, means nothing else but a Pure (as they call it) Spiritual Materiality.* And thus thought not only Ter-tullian, but almost all the old Greek Doctors of the Church (or Fathers) that write of it, and most of the Latine, or very many of them; and there are few of the Old Doctors (or Fathers) who thought that the Soul was not some ways Material. And now (say I) upon what
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new Reasons or Revelations, is that Opinion of the Old Fathers of the Church come to be changed? Why should not we think *now* of the Soul, as the Fathers and Primitive Church and Christians thought of it? It seems we neither pretend any New Revelation for it, nor have found out any either Scriptures or Reasons which were not known to them. It may be not unaptly surmised, that from the Time of Gregory the first (called *the Great*) Bishop of *Rome*, in the end of the Sixth, and beginning of the Seventh Century, there rose a Conceit in his Church (from a Story told to that Pope by the Bishop of *Centum Cellæ*) that Christian Souls were put to Penances and Sufferings, after Death of the Body, for expiating of Sins committed whilst they were in the Flesh; whence Prayers were made for them, first out of a Charitable Design; and then Alms came to be distributed likewise on their behalf; then the Clergy and Poor People began to be hired, and have Money distributed and given to them for such Purposes: And in time there came a Place to be assigned where such Penances were thought to be performed; or Penalties for Purging of Sins were supposed to be suffered; and this Opinion became *beneficial to the Poor*, and *profitable to the Clergy* of that Church, and went on (like such kind of Projects) increasing, till it grew up to a perfect *Purgatorial Fire*, over which his Holiness took the *Supream Command*, which he hath been reputed to enjoy for the space of some Hundred of Years last past, to the great Enlargement of his Reputation and Revenues, and the Benefit of his Sons and Servants, the Clergy and Ministers of his Church: And this hath now continued for about the space of Eleven hundred Years, time enough to radicate and fix the Belief of a Self-subsisting Soul, in all Believers deriving under that Church, or that have been subjected thereunto.

But whatsoever the Cause hath been of the present Christians declining and swerving from that of the Primitive Fathers in this Point, it seems the State of this Question, deserves to be diligently reviewed and considered.

Our Author undertakes to prove this Self-subsisting Spiritual Substance in Man, from Three Topicks or Grounds, *viz.* 1. From Reason or Nature. 2. From Moral Congruity. 3. From Express Places and Texts of Scripture. How concise and short he is, both in the Words and Sense of his Reasoning in this Point, any who will bestow the pains of perusing him, will evidently and easily perceive: All that he says in proof from this Topick hath been truly related before, and without farther Descant thereon, it seems less can hardly be said, than *Id. aliquid nihil est*, and he leaves his important Undertaking, proving such a Soul in Man, from Reason or Nature, with turning himself about to Matters and Things, or rather to Concepts and Phantasies of very small Value; as, Page 13. Whether the Soul be an Individual Spirit, or be an Act or Emanation of God, or of some Universal Soul, in the Body of Man? Pag. 15. Whether the Soul be annihilated by Death, and then, whether it shall be destroyed by the Dissolution of its Parts? Pag. 17. Then whether Souls *subsisting after Death* do sleep (as the Body doth) till the Resurrection? Pag. 21. Whether Souls *subsisting after Death*, and *not sleeping*, shall continue distinct Beings, or fall into one Common Soul, or be united to God, and so lose their Individuation and Separated Being? Upon this Question, Pag. 22. he cites S. Austin *de Anima*, putting the Question, Whether Souls are all but *one*, and not *many*? But *that* he utterly denies. 2. Whether they are *many*, and not *one*? And that he could not well digest. 3. Whether they were (at once) both *one* and *many*? And though this might seem ridiculous,

ridiculous, yet he was most inclined to the Belief of it. Hence we may perceive, that our Author, instead of proving by Reason, or from Nature, That the Humane Soul is an Immaterial Self-subsisting Spirit, is turned about to vain Jangling, and with a wilful Blindness (such as will not see) he balks the known and ancient Opinion of the Primitive Fathers of the Church, before cited by himself, *viz.* That *the Humane Soul was a Material Spirit, kindled by our Creator in the Body of Man, when he breathed into Adam's Nostrils the Breath of Life, and thereby made him a Living Soul.* We read, that when *Prometheus* had framed and made a perfect Humane Body, he could not enliven it for want of Heavenly Fire, which he therefore stole from *Jupiter*, and was condemned to have his Heart eternally torn and devoured by the incessant Gripes, and endless Voracity of a Vulture or Raven. Whether this shadow to us *Lucifer's* Offence in such Attempt, we dispute not; but apparent it is, that this is the adequate Emblem of a guilty and tormenting Conscience, for a Crime of the highest Nature and Provocation that possibly can be committed. *Ezek. 37.* we meet with an Adumbration of such an enlivening Breath; God directs his Words: *Say to the Wind, thus saith the Lord, Come from the four Winds, O Breath, and breath upon these Slain, that they may live. And the Bodies arose, and they lived accordingly.* 1 Cor. 15. 44. *There is a Natural Body, and there is a Spiritual Body. The first Man Adam was made a Living Soul, and the last Adam a Quickening Spirit.* For the truer Understanding of what is meant by the Term, *Living Soul*, parallel Expressions of Scripture shall be cited to that Intent. *Gen. 7. 22.* *All in whose Nostrils was the Breath of Life upon the dry Land, died in the Flood.* For the Use of the Word *Soul*, *Levit. 17. 11.* *Ye shall have*

have a holy Convocation, and ye shall afflict your Souls; viz. your selves. 1 Sam. 10. Hannah was in bitterness of Soul, and prayed, and wept: she was sore afflicted. Ch. 2. 16. Take as much as thy Soul desireth, viz. as much as you will. Ch. 18. 1. The Soul of Jonathan was knit with the Soul of David, and he loved him as his own Soul; viz. his Affection was knit to him, and he loved him as himself. Ch. 25. 29. A Man is risen to pursue thee, and to seek thy Soul. viz. pursue thy Person, and seek thy Life. Ch. 30. 12. When the Egyptian taken at Ziklag had eaten, his Spirit came again to him; viz. his Vital Spirit. 2 Sam. 30. 39. The Soul of David longed to go forth unto Abshalom. Next Verse, David's Heart was towards Abshalom, seems, the Heart, Affection, Life, Person, used to be expressed, by the Term Soul. Job 12. 10. In God's Hand is the Soul of every living thing, and the Breath of all Mankind. Ch. 16. 4. If your Soul were in my Soul's stead, viz. if you were in my Case. Ch. 21. 4. Why should not my Spirit be troubled? viz. why should I not be grieved? Ch. 30. 15. Terrors pursue my Soul, viz. me. And my Soul is poured out upon me, viz. I am exceedingly afflicted. — Ch. 33. 30. To bring back his Soul from the Pit, to the Light of the Living; viz. save his Life. Ch. 34. 14. If God gather to himself Mans Spirit and his Breath, he shall turn to his Dust. We have proceeded thus far of the Bible, to collect Texts to our Intent; and should we go through the Psalms and forward, it would be hard to recite the Collections; and it seems the Texts cited are enough to establish the Sense of our Expression: Man became a Living Creature, or Person. And thus, by the Breath of Life derived from Heaven, was the *Flammula Vitalis*, the *Promethean Fire*, enkindled in the Blood, Spirits and Parts of Man's Body; and by Breath it hath ever since been refreshed.

refreshed and maintained ; and when God takes this from us, we die, and are turned to our Earth, and all our Thoughts perish ; our Fancies, Intellects and Memories, our Learning and Abilities, as well as our Love and our Hatred, our Passions and Affections.

The Vital Flame kindled in the first Man, passing intermixed with the Seminal Substance and Prolifick Virtue, and received in Habitacles fitting and proper for its Fomentation and Nutriment, is first fermented by the Prolifick Energy, or Internal Principle of Inclination to be coagulated, and knit one Part of it to the other, and by Fomentation is strengthened ; whence arises a Power of assimilating to it self such Nourishment as comes within the narrow Sphere of its Activity ; which being, by its own Tendency to Heat, and the Natural Warmth and Fomentation of its Receptacle, compacted to, and settled in a terminated Consistency, and somewhat a fixed Unity of Coherence, the Formation of Parts doth consequently commence ; and as Men have by a daily Observation found it in Eggs under a Hen, it likely doth proceed, *viz.* Two harder Accrescencies are principally framed and compacted, *viz.* the *Primum Vivens*, and *Ultimum Moriens*, the *Triangle of our Hearts*, and the Circular or Globular, and Chief Member of our Bodies, the Head ; and these are presently knit together, first, by small Ligatures, Strings and Films ; and from those two Parts, as Principal Pillars and Fountains of Life, Motion, and Action, there are extruded and produced first the Fibres and Nervous Parts and Ligatures of the Body ; then the Arteries, Veins and Muscles ; and lastly the Flesh and Bones, and such Blood as may be required in an Embrion State, or a Chile analogous thereunto, proper to nourish, and apt to be converted into Blood, and to catch and maintain the Vital Flame, which shall
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be kindled upon the first Breath and Fanning of the Ambient Air, at its coming into the World.

And like to this is the common Fate and Form of all other Animals, and the Production of Living Bodies whatsoever, if we shall examine them; and begin with Vegetables; and take for Standards the Acorn and the Mustard-seed, they, and whatsoever other Seed it be, if it fall upon unnatural, or barren and unhospitable Places, *viz.* into Waters, barren and dry Sands, upon bare Rocks, or salt Marishes, or the like; the Seed missing and failing of a Sutable Receptacle, and agreeable to its Nature, cannot be expected to fructifie according to its Natural Inclination and Power, but must needs prove abortive, unfruitful and improlifick. But where Seeds fall into good and tolerable Grounds, agreeable to their Seminal Virtues, Inclinations and Powers; and wherein they may meet with a Nutritive Reception, there they are first somewhat melted or softned, and then they ferment; and finding a sutable Fomentation in their Recipient, they germinate and sprout; and as the Sprouts bear upwards, so from the other end of the Acorn proceed Fibres, or thin very small Strings, moist and somewhat glutinous or clammy Threads, impregnated not only with its proper Juice, but indued with a catching and penetrating Quality, enabling it to fix and fasten it self in its hospitable Recipient; where finding still a friendly and benigne Fomentation and Acceptance, it may yet draw a Plastick Power from the Seed, enabling it to assimilate to its own Parts and Nature such Particles as are agreeable to its Constitution, and lie within the Compass and Reach of its Activity, till the whole Substance or Plastick Power of the Seed be spent: Thence rises the Frutex from the Mustard-seed, the least amongst Seeds, in whose Surcrease *the Birds of the Air may lodge*: And thence the Oaks
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of *Bashan*, and the no less large or useful ones of our own *naturally happy* Country. We know farther concerning such Vegetables, that they have Roots, which draw and extract Radical Nourishment out of the Earth, each for its proper Plant, and that their Sap is sent up for Nourishment, betwixt the Bark or Skin and the Bole or Stalk; and that in the Wood or Stalk there are Pores, which receive Nutritive Moisture, both for its own Support and Growth, and the better Nutriment also of the Plant; and thus we know, in gross, many Natural Parts and Materials, by whose Powers and Means things are acted and done amongst Plants: But all these things that we named and that we know, are Parcels of Matter, which our Philosophizing Opposers will flatly deny, can move themselves. Whence they must and do say, all this Motion and Activity can come no otherwise but from a Spirit; and if they mean a Natural and Material Spirit, extracted from the Earth, and percolated in the Root, and alimbeck'd in its Ascent towards the Branches, where the Leaves and Fruit are expected and produced; we grant them there is such a Spirit as this in Plants, which Philosophers have dignified with the Title of a Soul, calling it by Name of the *Vegetable Soul*. But I would seek with a Lanthorn amongst them for a Man so wise, that he could apply the Powers and Working of Plants to their proper Productions, *applicando activa passivis*, and make Men comprehend how it comes to pass (from Intelligible Causes) that Apple-trees or other Fruit-trees, do bear different Sorts of Apples or Fruits, the same Trees the same Fruits; whence the thing comes not by Chance, but of Nature. We desire them to shew the Reason and next Causes of this Difference; nay, let them declare to us the true and next Causes of the Contexture of a Leaf; how, and by what Means, and by what Causes, or Agent, the

the middle Stem of it is thrust out into a strait Line, stiffned and made strong for Support of the Fabrick? Whence come, or how are formed the small Ramuli of such a Leaf, fixed in the middle Stem of it? Whence all the inferiour and little Fibres and Turnings in it, plainly wonderful to behold, when the upper Case and Covering is worn off? And what is the next Cause or Material of the upper Covering of such Leaves, and the Nitor or Gloss of many of them; and whence comes their Shape and Figure, so divers one from another? Our Blessed Lord informs us, *That if a Man sowe Corn, and sleep, and wake; or rise Night and Day, by turns, to watch it, yet it will still grow up he knows not how; first the Blade, then the Ear, and then the full Corn in the Ear.* We know that in Nature there are Materials to do all this; and that there is a Natural and Material Spirit operating, which, we conceive, may and doth effect them. But to find out the proper Materials, and next Causes, and their Differences from one another, and why, and how, these things, and many more, are done amongst and in them, shall pass for a Task too hard for the Forces of any who require to have Men declare by what Mediums, the how, and the why Men do and can use their Senses, Memories, Phantries and Intellects, by the Material and Organical Parts of their Natural Constitutions and Bodies.

From *Vegetables* we may proceed by ascending to the Degree of *Animals* in the World distinct from *Men*, who also are *Animals*, but something more and above the Ordinary. Of the Beasts, *Moses* says, *God made the Beast of the Earth after his Kind.* This imports, he furnished them at the same time with the *Breath of Life*: For *Solomon* tells us, that *Men and Beasts have all one Breath.* And this agrees with our own Knowledge and Experience, and puts the thing beyond all Question or Doubt; although

though *Moses* do not relate the Manner *how* it was done, as he did in the Case and Creation of Man. But the Beast created and inspired with this Common Breath, proceeds in the Generating its Like, as hath been before expressed concerning Man. If the Seed fall (like that of *Onan* the Son of *Judah*) into an improper or inhospitable Place, whatsoever Fervor of Spirit, or Prolifick Power there may be in it, all is lost and comes to no Effect, for want of a fit Recipient, where it may find Natural Support by a due Fomentation and Nutriment. But where the Recipient is proper for such Purposes, the Seminal Matter and Power proceeds to act, as before hath been said of Man, the Prolifick Spirit fomented, ferments the Matter, and leuens or seasons it till it arrive to a Coagulation, and then to a Consistence, which assisted by Fomentation of its Receptacle, and working of its own Natural Heat and Spirit, is first determined in Quantity or Bulk, then made more solid, and then follows the Formation of Parts, and, lastly, of Members, Flesh, Bones, and such sort of Blood or Chile, of a Mixt Temperature to it ; and all indued with an Inclination and Power of Assimilating to it self such Particles as come within its Reach, and are proper for its Increase or Nutriment, till it come into the World and take in the Vital Breath and Air; whose Fanning kindles the *Flammula Vitalis*, in the Blood, Humours, and Spirits of the Body, carrying Life and Motion into every the most remote Part of it: which, upon the total Extinguishment of the Flame, dies, and can never be re-inkindled without fresh Fire from Heaven, an Act of Divine Power and working of a Miracle: A violent Blow upon the Head we know will work this Effect, without inflicting a greatly visible Wound, done by the Concussion and fierce Motion procured and following upon the Blow ; and where-

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by we perceive the hardest Stones in Nature may be broken. And in all these Particulars, the Nature of Man and Beast seem to be at perfect Accord, and to have a very near degree of Similitude and Affinity one of them unto the other ; and so (it seems) in their Natural Duration or Continuance. Strong Spirits, or but that of Wine, never cease flaming, after they are once kindled, till either the Matter be all spent, or that by some Violence from without, it be extinguished ; or that by some inward Obstruction, Nutriment be hindred and cut off ; or that by some ill Mixture that Nutriment be vitiated and made improper and insufficient for Nourishment of the Flame once kindled : as by putting Water, or a like unfutable Mixture, into the Spirit of Wine, or to Oil, or other Spirits, proper for nourishing the once kindled Flame, so long as the Materials shall be able to last or endure ; and *that*, in Men and Beasts, is their old and decrepit Age, and the utter Expence of that *Humidum Radicale*, whereby their *Flammula Vitalis* might be nourished and maintained, or that it be corrupted and vitiated by other noxious Humours, and thereby rendred improper for the Purposes to which it was designed. In Men and Beasts, it seems, there is a Material Spirit kindled and enflamed, and thereby attenuated to so great a degree of Subtilty as to become Invisible ; and so asserts My Lord Bacon, in the Place before quoted : And so our Author, *Pag. 72.* says, *Some think that the Soul is Material, yet of a purer Substance than things visible :* and thus thought *Tertullian*, and almost all the Old Greek Doctors of the Church that write of it ; and so most of the Latines, or very many : Some thought the Soul an *Igneous Body*, such as we call *Æther* or *Solar Fire*, or rather of a higher, purer Kind ; and that Sensation and Intellection are those Formal Faculties which specifically difference it from inferiour, meer

meer *Fire*, or *Æther*: And there are few of the Old Doctors (or Fathers) who thought it not some of these ways Material. And to all this we do willingly subscribe and agree, believing as the Primitive Fathers of the Church, both Greek and Latine; have (by our Author's own Testimony) thought and taught before us. And we conceive that the Beasts have a like Material Spirit inflamed lambently: but whether altogether so fine and subtile as *that* in Humane Bodies, we find not Ground enough to assert or determine. But *Solomon* tells us, what befalls Men befalls Beasts; *As one dies, so dies the other: Yea, they have all one Breath; and a Man hath no Preheminence above a Beast, their Bodies go all to one Place, they are of the Dust, and turn to it again, and who knows the Difference of their Spirits; that of a Beast goes downward to the Earth, viz. dies with the Body, and turns to Dust; and who knows that the Spirit of a Man doth not do so, but goes upward?* Hence it seems there was an Opinion at that time amongst the *Jews*, that the Souls of Men did not die with their Bodies like the Beasts. And we find *Solomon*, in the Close of this Book, saying, upon a Mans Death, *The Dust shall return to the Earth as it was, and the Spirit shall return to God who gave it.* Now whether he was better resolved in the Point at this time, or that he used this Expression to comply with the Opinion of his Countrey, we will not pretend to determine. But it seems plain, that amongst Men and Beasts there is a great Congruity in their Parts, Frame, and Composition, as that all have different Members acting sutable to their Kinds, as Head, Feet, Back, Belly; and Inward Parts, as Heart, Liver, Lungs, Spleen, Brain, and all the Organs of Sense; and Nerves, Veins, Arteries, Ventricles, Muscles, Joynts, and the same Nature of Flesh, Bones, Blood and Breath, which shall be

left here, and changed for the Consideration of their Internal Powers of Sense, Motion, Phancy, Memory, Intellect; and of their Affections, Passions, and Powers of Perception, Utterance, and the like Faculties.

Concerning such Faculties, we begin from the Senses, and do find the Beasts have all the same with those of Men, and that they can make as accurate and beneficial Use of them as any Men can do; and in the Perceivance by them, divers Beasts do excel Men, some in the Use of one Sense, and some of another; and every Beast and Bird have Voices, Tones and Notes, all serving to warn and direct their Young ones, to call for their Food, or complain for the Want of it; to give warning of Weather or Danger, to call for Company of their own Kind, to threaten and terrifie their Inferiours in Strength; the Birds also to vie with one another in Melody, delighting therewith the Ears of other Creatures that can perceive the Suavity and Variety of them. The Affections and Passions in Beasts are the same with those in Men. We have named five Principals of them, *viz.* Ambition, Covetousness, Lust, Wrath, and Fear; the three last of which are altogether as eminent and active in Beasts as in Men. Ambition is not so; and yet Beasts and Birds of all Kinds will fight, without giving quite over, until there be an acknowledged Mastery amongst them; the Stronger will compel the Weaker to give Way, and to follow and observe him. Nor is Covetousness in Beasts any thing comparable to that in Man; some of them do hoard up Provision for their Support in Winter, and others, for whom it is proper, will steal it from them; or fight for it if there shall be an Occasion. So as, in Beasts, these Affections are but very feeble, in comparison to what they are in Man: Whereas Lust, Wrath, and Fear, are equally potent and prevalent in the one Kind, as in the

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the Other: And for Proof that Beasts have Phantasies, their Dreams are Evidence, in which sometimes they are vehemently agitated and affected: and that they have Perfect Memories is proved by a Horses learning to know a Way but once gone, and sooner than ordinary Passengers do; by a Cows returning to the Place where her Calf was parted from her, although she be driven away many Miles from it; by the Docility of Horses, Camels, Dogs, Apes, Elephants, most knownly, but truly of many other Creatures. And there seems to be no sufficient Doubt of finding all other Powers that are in Man, resident in some Beasts, except that of his Intellect, which he can imploy in framing many Notions or Propositions, and drawing Consequences and Conclusions; such we do not know that any Beasts can do, nor have they Means of making them known to us. Sometimes we light upon Effects which carry a great Semblance of Proceeding from such Causes, as in Dogs their Kindness to the Bodies of their dead Masters, and discovery of their Murtherers: That of *Sabinus* supported his Master's dead Body in the *Tiber* till he sunk with it; *Alexander's* Elephant, who would never take Food after the Royal Harness was taken from him and put upon another, but starved and died upon it. *Androgeo* and his Lion are reported and made famous in divers Roman Histories; and other-like Effects are related, that might serve to this Purpose, but too long and circumstantial to be here related. But from the Docility of Creatures, Beasts, we may with some certainty collect that they have an Intellect of simple or single Notions, what, and when, and how their Directors will have them to act. And Hares and Foxes do (it seems) invent Means to deceive and baffle their Pursuers. But of Complex Notions, Discourse or Reasoning in their Minds, we do not perceive that

that any Beasts are capable ; although they are notable Observers of their Masters Eyes, and can perceive their Pleasure or Displeasure in them, and act according as by them directed : Yet that they are capable of a Judgment arising from a Discourse in their own Minds, we do not perceive, and therefore will agree, that Men in the Discursive Part of their Intellect, are very much beyond and above the Beasts ; and so do the Humane Bodies much excel the Beasts in the Instruments and Operations of their Tongues and Hands : And yet as these Advantages of their Bodily Organs doth not set their Bodies in so much a superiour Orb to the Beasts, as to exempt them from the common Diseases and Death belonging unto both their Kinds. So, it seems, the Advantage which they have over Beasts in Strength of Intellect and Discourse in their Minds, may not be taken for a firm and assured Argument, that there is in the one a Soul spiritually different from the other ; but that perhaps this Difference in Intellect may be but gradual, and proceed from the greater Subtily and Tenuity of the Spirit acting : The Copiousness and Fineness of Matter in the Head and Brain of Man, and the Largeness and Aptitude of the Organs, which create the Difference, and give the Superior Quality and Advantage to the Intellect of Man ; as we know it to be in the Body by Aptitude in the Organs of the Hands and Tongue. Amongst those who argue for the Being of an Immaterial Self-subsisting Soul in Man, some avoid the Defending their Principle by Arguments drawn from Reason or Nature, by confessing the thing cannot be so proved, because it is not made of any Mundane Thing, but inspired, as my Lord Bacon is before cited to have expressed it. And Sir Kenelm Digby, in his *Treatise of the Soul*, Fol. 394. tells us, *If you ask me by what Artifice a Man*

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is able to perform the Rational and Discursive Actions of the Phantasy, Intellect, Memory, &c. ? I will answer, that they are done in an Admirable and Spiritual Manner : But if you demand what the Manner is, and how produced ? I must answer, It is done, I know not how, by the Power of the Soul : shew me a Soul, and I will tell you how it works. It seems we want some such Evidence for its being what our Arguers affirm it is. He offers at some parcels of Proof from Effects, but they are long, not fit for this Place, and how firm the Perusers must judge each for himself. Our Author, *Pag. 161.* confesses he knows not whether Souls do pre-exist; and if so, Whether they are Individuate in their Pre-existence, or shall be so after separating from the Body; and whether the *Semen* in Generation is animated, and how the animated *Semina* of two make one? and if animated, then what becomes of the *Anima Seminis Perditi*, or of an Abortive? Whether the Body be animated as Vegetative or Sensitive, before the Entrance of the Rational Soul? What is an Act or Habit in the Soul, or how, not acting or habited, it differs from it self acting or habited? How its Acts are Many, and yet but One, or its Faculties at least; and some other Riddles concerning the Souls of his Mode? All these Three Assertors of the Immaterial, Self-subsisting Soul confess, They know neither the *Quid*, *Quale*, *Quando*, *Ubi*, or *Quomodo* of their Sort of Soul, and wave the Proving it from Reason or Nature, or make but some weak Offers upon that Account, without pretending to a full Conviction of such as shall peruse their Writings upon this Point. But Dr. More, in his Book of the *Souls Immortality*, 8°. Printed *Lond. 1659.* offers to make irrefragable Proof from Reason and Nature, That there is in Man, an Immaterial and Self-subsisting Soul; and grounds all his Arguments for that Purpose, upon a
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Natural Necessity of the Thing. *For that (says he) without such a Soul, it would not be possible in Nature, for Men to use their Senses, Affections, Phantasies, Intellects, Memories, and Motions, as they do, if they had not such an Immaterial Substance and Spirit within them, for the actuating, directing, and governing of them, and giving to every Part and Organ, that Life and Vigour, that may suffice to perform the Duty and Function to each of them belonging.* And because his Design is our proper Subject in this Place, his own Assertions and Words shall be quoted, for the better Assurance of that he hath thereupon delivered. *First, he determines, That if in Man there be not such a Spirit, then there can be nothing in him but Matter.* And Pag. 125. says, *Matter is utterly incapable of such Operations.* And we find there is but one same thing in us, which hears, sees, and tastes, and perceives all the Vanity of Objects presented to us; and that which is the Common Sense, judging of outward Objects, must likewise imagine, remember, reason, and be the Fountain of Spontaneous Motion, and of the like Faculties and Powers in Man. Pag. 133. *Matter is not affected by any Perception, but of Corporeal Impression, by the bearing of one Body against another:* But the *Seoundæ Notiones*, or Mathematical and Logical Conceptions, cannot be seated in Matter, but must be in some other Substance distinct from it. Pag. 154. says, *I have plainly proved, that neither the more Pure Intellectual Faculties, nor those less pure, of Memory and Imagination, are competent to meer Bodies; and have convincingly demonstrated, That not so much as what we call External Sense, is competent unto the same.* Pag. 227. *To the Nature of Sensation and the other Operations, the Animal Spirits are not sufficient of themselves, nor the Soul, of herself, without the Assistance of the Spirits.* Pag. 205. *Yet the Soul hath not any*

any Power, or exceeding little, of moving Matter, but only of determining Matter in Motion. Pag. 298. But the immediate Instrument of the Soul are those Tenuous and Aerial Particles, called the Spirits, by which the Soul hears, sees, feels, imagines, remembers, reasons, and by moving which, or directing their Motion, she moves likewise the Body, and helps to form it in the Womb: but till the Body is finish'd, the Soul flutters betwixt it and the Spirit of Nature, or Soul of the World. Pag. 329. The Souls most subtle and most intellectual Operations depend upon the Fitness of Temper in the Animal Spirits; and it is the Fitness and Purity of them that invites her, and enables her to love and look after Divine and Intellectual Objects. And the Souls Nature is such, as she cannot act, but in Dependance upon Matter. Pag. 330. It is a very wild Leap in Nature, that the Soul of Man should skip from the impure Body, newly turned to a dead Carcass, and ascend thence immediately to the highest Heaven, and to the Presence and Company of God and Angels. From these Quotations Dr. More's Opinions concerning the Soul may easily be collected, and those which are desirous particularly to consider of his Arguments at large, may consult his Book, which is but of a small Bulk. But here Notice only shall be taken of his Principal Foundation, viz. That no Matter, or Thing consisting of Matter, can have a Principle of Motion or Activity in it self, or of moving any other Matter whatsoever. It seems when he made this gross Mistake, he did not remember that there was an Element of Fire in the World. For we suppose he could have no doubting but that Fire was Matter; nor that wheresoever it is found, it shews it self to be a Self-moving and an Active Principle in Nature; so violent as to disdain Resistance from any thing: Fortresses and Castles are ordinarily and easily overthrown by it, Rocks and Mountains

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cannot

cannot enough resist the Force of it. But it can shake the solid Globe of Earth, making Resistance to the Violent Force of its Motion and Activity: How extream easie must it then be for a Principle of such Mettle and Vigour, to move and actuate, and to enliven and quicken the adapted Parts, Members and Organs of an Animal or Humane Body, wherein those Parts and Organs are fitted, by a wise Creator, to those Motions and Purposes, and for those Offices, in their first Formation intended. It seems an Opinion of so little Doubt or Question, as scarce leaves Matter or Occasion for any farther Dispute about the Verity of the Thing. We have spoken before of the Spirits enflamed to a Tenuity, so rare as it attains to a Degree of Invisibilty: And our Dr. (Pag. 149.) tells us of the Intense Heat that is about the Heart of Man; such as that his Blood there, is in a manner scalding-hot. So, Pag. 203. says, *The Ætherial Matter is that Fire which Trismegist affirms is the Vehicle of the Mind, and which the Soul of the World doth most certainly use in all her Acts and Procreations.* Pag. 212. *The Spirits [thus fine and active] move like Light, as that of the Sun to our Sight, the Motion is propagated, not by Degrees, but at once.* Pag. 214. *If one part of the Blood be more Fiery and Subtil than another, it will be sure to reach the Head.* From these Assertions it appears our Dr. was not ignorant of the Principle of Fire, and its Activity in the Body and Mind of Man; nor did he forget it. Why then did he not mention and answer the Objection thence arising against his Position, *That Matter can neither move it self nor any other Matter?* there seems no Account or Reason to be given. Our Author Baxter takes notice, Pag. 21. *That Life, Intuition, and Love, are Acts as Natural to the Soul, as Motion, Light, and Heat are Quoad actum to the Fire.* This Testifies his Opinion, That Fire is a Self-moving

a Self-moving Principle, and that it is evident and eminent in the Composition of the Body and Mind of Man, is too well proved and apparent to be doubted.

Upon all these Quotations and Arguments, it seems we may say, as we have done before in the Case of Plants, that in Animals Men do find a proper and sufficient Original in their Seed, and the Fomentation and Nutriment of it, and of its Growth and Tendency to the Perfection of its Kind, that there are naturally produced the Parts belonging to such Bodies, *viz.* inward, as Heart, Liver, Lungs, Bowels, Brains, Spleen, Kidneys, Bladder, &c. And outward, as Head, Feet, Hands, Arms, Shoulders, Neck, &c. Also those which under one Name contain many Particulars, as the Muscles, Nerves, Veins, Fibres, Arteries, Films, Membranes, Tunicles, &c. Lastly, such as go through the Composure, and every Part of it, *viz.* Flesh, Bones, Blood, and Breath. God, by his Hand-maid Nature, and that Wisdom described, *Prov. 8.* framed this *Compositum* at first, out of the Dust of the Earth: Of which *David* gives a true Character, when he says, *I am fearfully and wonderfully made*: and making, he endowed it with a Generative Power, to be practised and used for the Continuance of their Species, till Time and Place shall fail for such Productions; and hath made such Performances, the most pleasing and delightful Actions of their Lives, to the intent the Species of Animals might never fail in the World, or be extinguished. When their Bodies were perfectly framed, and fully finished, furnished with Blood and Humours fit to be enkindled by the *Promethean* or *Heavenly Fire*, *He breathed* (says *Moses*) *into Man the Breath of Life*: which (though *Moses* doth not express it) was given and granted to the Beasts of the Field also, and to the Heirs and Posterities of them all, and by the first Blast and Fanning of this Breath, were the

pregnant Steems of the newly-created and pullulant Blood and Humours of the Body enkindled and enflamed, with a Fire of Heavenly Product, Natural and Lambent, like those sometimes found in Ancient Urns and Sepulchres, ever burning or shining, without Consuming or Perception of Consuming their Materials. This Fire, Flame, or Glowing, pervades the whole Body, and every Part and minute Particle and Member of it, whither the Blood and Humours can and do come, enlivening and actuating the whole and every Part of the Body, to perform those Purposes for which by Nature they were intended. But the Power of this Vital Heat and Fire is most apparent in and about the Heart, where the Blood is most heated, rarified and refined, to a Spirit of that Pureness and Subtily, that like a rorid Steem they become thin to an Ivisibility, ascending continually from the Heart to the Head, as the Sap doth in Plants, and the Vegetative Spirit from the Root to the Branches: arriving in the Head, they replenish the Brain and the Ventricles thereof, acting, and stirring, and enabling all Parts and Organs to and in the Performance of those Parts and Duties for which, by Nature, they were intended. Our Dr. before-quoted, P.298. tells us, *That by these Spirits the Soul hears, sees, feels, imagines, remembers, and reasons, and can do nothing without them.* And, Pag.329. *The Souls Intellectual Operations depend upon these Spirits, and it is the Fitness and Purity of them that invites and enables her to love and look after Divine and Intellectual Objects.* But we do not perceive more need of such a Soul in the Animal, than there was before in the Plant; there we found Materials and proper Organs for the Nourishment of it, and a Natural Vegetative Spirit or Soul to enliven it, to stir and actuate the Sap, causing it to ascend and to spread it self in all Places, even to the uttermost Branches and Twigs of the largest Trees, where

where it produceth Leaves and Fruit according to its own proper Nature; and why not the Blood, Humors, and Animal Spirits circulating in the Body of an Animal? The Blood and Humors, actuated with the Flame of Life, and the attenuated Spirits actuating and applying to fit Matter and Organs of the Body, made proper for their several Purposes, and moving and stimulating to act accordingly, and acting with them and in them, why may not these act in the Natural Course of a Sensitive Animal, without an Immaterial Self-subsisting Soul? Our Dr. says, *Because you can shew me no Way how things can be by such Means acted and done in the Senses or Understanding, but so as I can make such Exceptions against your Deductions, as you are not able to give clear Answers unto, nor can you make plain to Reason the particular Mode of the Operation of the Senses: less concerning the Imagination, Memory, Intellect, and Affections.* We will not stick to grant all this, and yet reply, by repeating what we have said. Let the Dr. or any for him, shew the particular Reasons, and Causes, and Manner of Working; how, and why Apple-trees bring forth Apples of such different Kinds, yet constant each to his own Kind? And why, and how a Pear-tree is terminated to her Sort and Sorts in like manner; Why, and how a Thorn must needs bear Haws, and a Vine Grapes, &c.? Why, and how some Plants and Flowers are sweet, others stinking, or without Smell? Let them answer to the Queries before made concerning a Leaf, and so as Men cannot make material and just Exceptions to their Deductions; and then they may more reasonably pretend to bring in a Self-subsisting Soul to the actuating of the Senses in Animals, and the Guiding and Conduct of their other Faculties: And till then, it is to be hoped they will allow Men to think, that the Animal Spirits of a Sensitive Animal may have Activity, Mettle, and Power enough

enough in them, to move and employ the Brain, the Senses, the Body, and all their Organs or Instruments whatsoever, without the Government or Assistance of a Self-subsisting Soul, or any Extraneous Spirit whatsoever.

Notice must needs be taken of an Objection which our Dr. himself makes or frames against his own Opinion. Pag. 238. (says he) *There will be an envious Objection cast in our Way, (Observe, his Epethite is very sharp; but the Strength of the Objection was the Occasion) viz. Men will say, that all our Demonstrations are meer Sophisms, because some of them, and they not of the least Validity, do prove that Souls of Brutes are Substances Incorporeal and Self-subsisting, after Death of the Body; and consequently, That they have a Pre-existence before their coming into the Body; and that the Souls of Men have also the same Pre-existence.* Pag. 240. The Dr. owns these Opinions, and says they are all true. Pag. 241. And that *the Deriving Souls, ex traduce, viz. from Seed of the Parents, is a plain Contradiction, and so impossible, for a Body to beget an Immaterial Spiritual Substance.* The third Concept, *That God creates Souls to supply every Adulterous, Incestuous, Bugging, successful Coition, or for Monstrous, Deformed Productions,* is too Indignous to be imposed upon his Majesty. And there are but these Three Ways for Production of Souls; and therefore they must pre-exist, *a Mundo Condito*, when many Miriads of Souls were created to serve in all Future Ages. Pa. 447. *Of this Opinion (says the Jews Cabbala) was Moses.* And he names here Seventeen more Ancient Philosophers who were of this Opinion; and adds, *Origen* and later Writers. Pag. 245. says, *That all Philosophers of Note, in all Ages, who have held the Soul of Man Immortal and Incorporeal, have likewise held the Pre-existence of it; and this must hold for Beasts as well as for Men.* Pag. 266. *As the Souls*
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of Men pre-existing, slide down out of the Air into fitly prepared Matter, so do the Souls of Brutes also. Pag. 271. The Souls of Men and Brutes inhabit Air in a Terrestrial Vehicle. Pag. 302. Hence Men will say, the Souls of Brutes will live and enjoy themselves after Death. To which our Dr. dares boldly answer, That it is a thousand times more reasonable that they should be believed to do so, than that the Souls of Men do not. Pag. 304. There is no Reason to think Brutes cease to be alive after they are separated from their Bodies. Our Author Baxter, following (it seems) our Dr. holds the like Opinion, and perhaps doubting to prejudice the Opinion of a Humane Soul's Self-subsistence. Pag. 20. He says, *Chambre and some others make Brutes a lower Rank of Rationals, and Man a higher Rank.* Pag. 38. *Though it be but an Analogical Reason that Brutes have, yet the Difference betwixt Man and them, is more in the Objects Tendency and Work of Reason, than in our Reason it self, as such.* Pag. 201. *Men conclude basely of the Souls of Brutes, as if they were not an enduring Substance, without any Proof or Probability.* Pag. 303. *Some think too basely of Sense, because they find it in lower Creatures; they might accordingly deny Substantiality to Spirits, because Brutes are Substances.* Pag. 380. *The Sensible Souls of Brutes are Substance, and therefore are not annihilated after Death.* It seems this Tenet of the Maintainers of a Separate Subsistence of a Humane Soul, is calculated for the Solution of an Objection which they foresaw would arise, from that Power which Beasts evidently have and exercise in the Use of their Senses, Affections, Fancies, Memories, and Intellect of Simple Notions, whereby their Actions may be and are directed. How sufficient the Effect of this Tenet will prove, for the solving or opposing an Argument drawn from this Ground, will best appear when the Argument it self shall have been produced :

produced : in which we shall proceed as we have done before in the Case of Trees, Plants, and other Vegetative Creatures.

We say then , That the Beasts are indowed with the like Faculties and Powers that are found in Men : they have a Local Motion as Strong, Vigorous, and Swift, as Men ; and so for every Limb , Joynt , Muscle , Nerve, and Sinew of their Bodies ; acting as Spontaneously therein as can be done by Men : They use and govern the same Five Senses that are in Man , and enjoy and act them to as great Perfection and Effect , as Men ordinarily do : and some of them exceed Men in the Natural Effect, Use, and Vigor, of some of those Senses : They have the same Affections and Passions reigning in their Minds, Inclinations, and Bodies , as those that appear in Men ; and their Lust, Wrath, and Fear, are as Strong, Vigorous, and Vehement , as they are in Men. They have very apt and tenacious Memories , and have signs of Active and Moving Phantasies ; the full truth , operation , and extent whereof we are not able to discover , for want of Dialect in the Beasts to discover them to us ; an Intellect also the Beasts are evinced to have , by their perceiving Mens temper of displeasure or kindness in their Eyes, Looks, or Gestures ; by their slinking out of sight , crouching, and dejected Looks or Behaviour, when they have done a Mischief ; a sign they use reflection upon themselves, and so much of judgment as to be under Fear and Expectation of Punishment for the same : even as we find the Servile People amongst Men will do : a Vivacity also of their Intellect shews it self, in their Docility, inabling them to practice such Postures and Actions as some more stupid People could hardly or never attain to perform , to their degrees of Perfection ; in the knowing, understanding, observing , and obeying of a Sign , a Nod , a Gesture , a Look,

Look, the Moving of an Eye, or by an angry or pleased Composure of a Mans Countenance: Things, which dull, or unbred People do not well perceive, or understand. Our Author *Baxter* Pag. 38. is so moved with the Considerations, as he there says, *That in their own low Concerns, a Fox, or a Dog, nay even an Ass, or a Goose, have such Actions as we know not well how to ascribe to any thing below some kind of Reasoning, or Perception of the same importance:* Whence he infers, That the Difference betwixt Men and Beasts is rather in the Objects and Work of our Reason, than in our Reason it self, as such: and that therefore the old difference of Man from Beast in the Word *Rationale*, should be changed into *Religiosum*. That Mans Genus shall be *Animal* still, but his Characteristical Difference should be changed from *Rationale* to *Religiosum*. We say further, That in the Beasts there is a Sensitive Soul of a Flamy Airy Nature, a Material Spirit extracted from the Blood and Humours of the Body, actuated by Natural Heat and that *Flammula Vitalis*, which pervades their whole Bodies, and every part, member, and parcel of them; passing with their blood into all places whither that can come: This Spirit it is that directs and actuates the Motions; works by the Senses, forms the Voices; imagines, remembers, and understands in the Head; inlivenes and moves the Heart, and by which all other Faculties of the Beasts are stirr'd, actuated, put upon, and supported in their Natural Employments and Duties, performed according to the Natural Operations of Spirits, with great Mettle, Quickness, and Imperceptibility: and this seems to be the State and Composition of the Beasts. Whence we argue, That all that is thus found in Beasts, and by them performed, springs from the motions and actings of a Material Spirit, and the force and power of a Natural Flame: What hinders then, but that a Material Spirit in Man, may

as well perform the same productions in Body and Mind, of those of his Kind and Species ; both his Motions, Senses, Affections, Imagination, Memory, and Intellect, and all his other Faculties , with some more advantage in the degrees of them , by how much the Spirits are more pure and subtil in the Humane Bodies ; the matter more fine and copious, the receptacles of them large, and the Organs every where properly fitted and terminating the product and performance, to the Effect for which by the Creator they were intended and appointed ; and we conclude in Affirmative , that it is likely to be so in very deed.

But in answer thereunto , our Opposers bring in their lately delivered Assertion , calculated (as we have said) and set on foot for such a time as this : *Viz. That Beasts do not perform their Functions of the Senses , Affections, Phantase , Memory, and Intellect , their Local Motion, or any of them, by the acting or energy of a Material Spirit : But they soberly say , Beasts are indowed with, and actuated by, an Immaterial Self-subsisting Spirit , which pre-existed before it came into the Body of the Beast , and shall subsist by it self after the death and corruption of its Body.* They do but say this , without making , or offering any Proof at all of it. And one of their Associates in Opinion, pinch'd with this Argument of what the Beasts can, and do , perform in this Kind , takes quite another way and manner of evading from under the force and pressure of it. Sir K. Digby (to shew us there are more ways to the Wood than one) takes a Course directly contrary to that of our fore-cited Authors ; for he, fol. 205. and thence to 210. would perswade us, and demonstrate , as he says, *That Beasts are not to be esteemed so much as Voluntary Agents , or that they have so much as the knowledge of what they do , or why they do it ; but that they act stupidly , by a natural sense of Heat and Cold ; and the density and rarity*
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of their Blood and Members : that they are meer Automata, without so perceiving by their senses, as to distinguish one thing from another. He tells us, That in his youth he saw two Machines, the one at Toledo, for raising Water to a great height, the other at Segovia : (both set on work by the Current of a River.) This was used for the Coining of Money, and of these Machines he gives us there the Description ; and then he compares all sorts of Plants, both great and small, to his Water-Engine at Toledo ; and all Sensible Living Creatures, to his Machine at Segovia. They move and work as that Machine doth, and they do things that are very proper and useful for their Natures, and contrive, and act things sometimes very artificial and curious ; as he says, we see in Spiders Webs and Birds Nests. But the Animals know not what it is they do, but are prompted so to act by a temperament in their Bodies, which makes them uneasie and restless until they do act, and employ themselves according to a propensity which they have in Nature ; but they have as little choice or perceiving, either why or what they do, as his Machine at Segovia ; of which he relates many Useful and Artificial Practices, continually performed, without sense or knowledge of any thing that it did : and this seems the single Truth of his fore-cited Assertions. But he proceeds upon a like Design to many more folio's. It seems evident that these two Opinions of our Opposers are directly contrary, one of them to the other ; and yet, are intended both for one same purpose ; viz. to invalidate such an Argument, as might be raised from the Nature, Power, and Practice, of a Sensitive Soul, that might perswade to the belief of what hath been before asserted by us ; of the Rational Faculties and Duties being possible, and likely to be acted and performed by a Material Spirit ; if either of the fore-cited Opinions were true, it were enough to rebate the edge

of such an Argument, and to invalidate the force of it : but with those who do not believe the truth of either of them, they will be of no force at all to the purpose : We confide there is no need to labour in the Confutation of either of them ; for that they will hardly be accepted or agreed to, by Men of Reading and Reason : and that therefore our repeated Argument will be of force and continue unimpeachable by either of these Allegations.

Whence we are at liberty to proceed in our farther Inquiries concerning the Soul. We find that *Aristotle* (who lived about Two thousand years ago, wrote a Treatise intituled, *Of the Soul*, divided into Three Books, and those into Chapters ; the First Book into Nine, and the other Two each into Twelve ; and he treats therein (as we have done) of all the Three Known Souls : viz. The Vegetative, the Sensitive, and the Rational ; and calls his Work, *A History of the Soul* ; and in the very entrance thereunto, the First Chapter of it, he tells us, *It is extream difficult to detect the Essence of any thing, or the Quid sit* : Yet that is the most sound Principle of Knowledge, if it can be attained unto : but the ordinary means of attaining it, is by Searching into all, or the most of the Accidents unto the same belonging ; and so searching, we know not how to find any Affections or Accidents a Soul hath that are proper or peculiar to her self. Commonly we find she neither does nor suffers any thing without Copartnership of the Body : The Intellect seems her most peculiar ; and yet if that be a sort of Phantasia, or cannot be performed without the Phancy, certainly it cannot be acted without the Body neither. Hence he collects and asserts, That if in the Soul there be any Operation or Affection which is properly peculiar to its self, viz. its own Nature, it may then be reasonably taken to have a Separate Subsistence, disjoined from the Body ;

Body ; but if it have no Operations or Affections so peculiarly proper to its own Nature , then is it not capable of Subsistence in a State separated from the Body : Also that which is never found or perceived without a Body, may well pass for inseparable from a Body : Also in all our Affections the Body joyns and operates with the Soul ; for if they were totally or principally from the Soul, they would act in a like manner , upon all like or equal occasions : But we find that Men will sometimes bear very great Provocations , or Appearances of great Danger, without any great emotions of Anger or Fear ; and at another time they are apt to fear upon far less occasions ; and to be wrathful and angry accordingly : This shews the Humours of the Body have a great Share and Power, in producing these Affections , and that they are *Rationes Materiales*, Effects of a Material Soul [of which Men say , *Dispositio Animæ sequitur Temperamentum Corporis*] nam *Ratio est forma Rei* : Concluding upon the Question , That the Affections of the Animal are inseparable from the Natural Matter and Composure of it. This is a Summary of the First Chapter of *Aristotle's* Book. He questions (as *Solomon* had done before him) Whether Souls do subsist in Separation from their Bodies, or not ? And argues , If they have proper Operations or Accidents of their own , it is likely they do subsist so : and if they have not such, then they do not so subsist : for *Natura nihil facit frustra* : And if they neither have Action nor Passion properly belonging to them , their Subsistence would be *Frustra* : and therefore , we have no reason to admit or allow of a Separate Subsistence of Souls, unless we can prove they have some Operation, Affection , or Accidents so properly belonging to them, as that they are certainly known to exercise or use them without any assistance of Body or Matter. We have before quoted our Doctor, *Pag. 227.* to this

this Point, saying, *The Soul is not sufficient of her self to act, without the Animal Spirits.* And P. 298. *These are the immediate Instruments of the Soul, by which she sees, hears, feels, imagines, remembers, reasons, and moves the Members and the Body; and if they be spent, she can act no more.* But neither Aristotle nor the Doctor here, find any properly peculiar Operation, or Accidents of the Soul. Aristotle says indeed, That *Intelligere* is the most so of any thing, *Videtur* to be the most so of any other thing; but he was not convinced that *Intelligere* was so proper to the Soul, as could give title to a Separated Subsistence after the death of the Body: nor doth he absolutely conclude to the contrary, but hath left us in the open road towards it; and with fair and forcible Reason so to do.

This way of quoting Aristotle's Book, seems like that of the Israelites when they compassed the Land of *Edom*, their Soul was discouraged with the Prospect and Contemplation of the length of it. But as we find Weariness grow upon us, long Strides or Skips may happen to be made before the finishing of so venturous an Undertaking.

Cap. 2. Aristotle proceeding in his History, cites to us all the Opinions that he knew to be delivered concerning the Soul by Eminent Grecian Philosophers before his time. First, He states the special Differences betwixt the *Animata* and *Inanimata*, or the Animals and Things that are not so, to lie in Motion and Sense: All Animals have those two things, and none but Animals have them; and that Motion is the Prior and Superiour Faculty: therefore the First Observers began from thence, believing, That which could not move it self, could not move another thing. Whence *Democritus* collected, That the Soul was a certain Degree of Heat or Fire, which he took to be kindled and maintained in the Body by such Atoms, flying about in the Air, as are of a Globular Figure; which he
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took to be of a Fiery Nature: such they observed to be in the Air, never resting, but always in Motion, though the Wind and Air were never so calm and quiet: these entering into the Body, with the Breath, acted in it, and acted it; every breathing supplying fresh Atoms, and by that means continuing Life and Motion in the Body: but on stoppage or failure of Breath, the Animal dies, for want of fresh Atoms, to heat, move, and actuate the same: [Men were put to it for the finding a way to kindle this Fire in the Animal Bodies, for want of *Moses's* History, and taking the Promethean or Heavenly Fire, but for a Fable] with *Democritus's* Opinion *Leucippus* also agreed: The Pythagorean School, Some said the Soul was of these Atoms; others, it was of that which moved these Atoms; and divers more held the Soul to be an Active Principle, which first moved it self, and then acted every thing about it; for nothing can move another thing, that is not first moved it self. *Anaxagorus* was of the like Opinion; and so were all they who had principal respect to the Motion of Animals: but other Philosophers there were who principally respected the Sensitive and Scientifical Performances of the Soul, and they conceived the Soul to be a *Compositum* or Temperament of the Elements; and of this Opinion was *Empedocles*, and *Plato* in his *Timæo*: this *Compositum* they drew out into Four Principles, after a Mathematical Pattern: the first as a single Unite or Point: and this they said was the Intellect: then they drew out a Line terminated by two Unites, and that they called the Number Two; and this they said was Science; of Lines they produced a *Planum*, and that they said was Opinion; and thence they founded and made a Solid Body, and this they said was the Sense, or Sensitive Power; and that all things were judged and terminated, part by the Intellect, part by Science, part by Opinion, and part by Sense: and

and having reduced the Self-moving Soul to Numbers, they gave it the Term of a Self-moving Number : but those who compounded it of the Elements, made Fire Principal in that Composition, it consisting of the most Subtile and Incorporeal Parts, prompt to and in Motion, and a Prime Mover of other Things. *Diogenes* thought the Soul to be Air, as the most Subtil Principle, and easily moved : And *Heraclitus* called it an *Exhalation*, Incorporeal, always moving. *Almaeon* said, *The Soul was Immortal, like other Immortal Beings, who are always in Motion, as the Sun, Moon, Stars, and Heaven it self.* Other impertinent Philosophers, as *Hippo*, said, *The Soul was Water, from the Prolifick Faculty.* And *Critius* said, *It was Blood, because that is the Prime Instrument of Sense.* But all agree in the Prime Requisites of it, viz. Motion, Sense, and Incorporeity. *Anaxagoras* only, says *It is impossible, and hath nothing common with any other thing.* But if so it be, neither he nor any else tells us, [can tell us] how or by what Means it should come to the Knowledge of any thing. We may observe all these Philosophers, except Three, content themselves with a Subtil, Moving, Material Spirit. Of the Three, *Heraclitus*, it seems, aims at the Spirit formerly by us described. *Anaxagoras* is not believed by *Aristotle*, and is but a Negative Description. The Third, viz. *Almaeon*, seems the sole positive Assertor, That the Soul is Immortal, and like other Immortal, viz. Spiritual Beings : The Man's Name is not otherwise Famous ; but his Opinion hath had the Fortune to spread it self in the World, beyond all those whom *Aristotle* in this Chapter hath nominated to us ; and to be come near the Universal of the present Time : *Jews* and *Gentiles*, *Mahometans* and *Christians*, professing themselves to be of the same Faith or Belief : but the more Considerate of them declining a Dispute and

and reasonable Examination of the same, the Soul being a Supernatural, Spiritual, and Inspirited Substance, which Flesh and Blood cannot reveal, no nor understand. And all this I do willingly agree unto; but do say, We are now, within the Lists of Humane Reason, entred into against our Author *Baxter*, and his Associate *Dr. More*, who have undertaken, and made Challenge, to prove Man's Soul must needs be an Immaterial Self-subsisting Spirit, and that upon Grounds of Nature and undeniable Reason. We are thus far on of our Way in that Argument, and God send us a good Deliverance.

Chap. 3. *Arist.* confutes some of the fore-cited Opinions. And, First for Motion, says, *It seems not essential to the Soul, but that Motion is rather per Accidens, and according to the Bodies Motion, and it may move the Body without being moved it self.* [as Light directs without its own Motion.] *The Bodies Motion doth carry the Soul about with it: but that is not a proper Motion of the Soul. Nothing can move naturally that is not in some Place; but the Soul is the Form of the Body; and Forms are properly not in Place, but in their proper Matter: not like Accidents in Bodies, which are not there as Forms to Bodies, or Participants of their Motion.* Secondly, *That which can move Naturally, may be compelled to move by Force; but the Soul cannot be so compelled.* Ergo, Thirdly, *If the Soul were properly moved, it would not be accidentally so; but it is principally moved by the Sensible Objects.* Ergo, Fourthly, *That which moves, leaves its former Place or Qualification.* And if Motion were Essential to the Soul, it so moving must recede from its Essence. Ergo, Motion is not of its Essence. Fifthly, *Democritus thought the Soul, moving it self, did thereby move the Body, as the Universe moved from the Motion of the Celestial Orbs; but they never rest: therefore the Soul doth not so*

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move the Animal: but by its Intellect and Choice, the Animal moves or rests. Sixthly, Plato compared the Soul to the Heavenly Orbs or Circles, first differenced into two Sorts, and then others, and those divided into seven of the Planets. But hence the Soul must needs be Bulky, and so capable of Division; and that it is not. But is as the Intellect or Mind, which, though it reflect upon it self, is not thereby made Circular any more than the Sense or Appetite, which do not so reflect. Though the Soul have not a Bulk, yet it is One, first in Number, next by its Indivisibility, for it hath no Parts: but all that have Bulk have Parts. Also the Motions, viz. that of a Soul and that of a Circle are quite different: That of a Soul is Intellection, employed about Objects or Things; that of a Circle is bare Rotation without End. But the Soul moves rationally to a Design, or End, whence the Soul hath a Tendency, as well to Rest and Settlement as to Motion. Seventhly, If Motion were of the Essence of the Soul, it could never rest, like the Celestial Orbs: if not essential to it, continual Motion would be tiresome to it, and it were better be out of the Body. And many say the Case is truly so with it, and so (for the most part) it is believed: Those who will rightly treat of the Soul, must join therewithal the Consideration of the Body also; because of the close Connexion that is between them; so as one can neither act nor suffer without the other: and they are so knit and apted for one another, that a Mans Soul cannot fit a Beast, nor that of a Beast suit with the Body of a Man; and the Pythagorical Tenet was but a Fable. We may observe, that Aristotle treats here of the Soul, as if it were some Self-subsistent Principle, a Thing that was intire; not as if it were a Material Spirit, residing chiefly in Vital Parts, and thence diffused over the whole Body: it seems rather that he did not so apprehend of it, but rather that it was partible from the Body: For else it could not be considered, whether

ther it should be better out of the Body or in it. He says, *That then many thought it better to be out of the Body, than in it.* And we are told some Men of those Times kill'd themselves to enjoy that Immunity the sooner: And yet it is not thoroughly clear, whether when he speaks of the Souls being out, and in, that be not intended according to the common Opinion of his Time: For that he knits Soul and Body so together, as if they were but one same. Let it be called *Animal* or *Essential Being*, which both do and suffer the same, without any rationally perceivable Difference, although it be easie for posited Fancy to create Differences: if the Soul be the Material Spirit before described, the Reason of this Sameness in doing and suffering is evident and clear: But if the Soul and Body be Separate Subsistences, a Modification of this Sameness in doing and suffering, is yet to be excogitated.

Chap. 4. Some hold Opinion, That the Body being compounded of contrary Ingredients, *viz.* the Four Elements, that Reasonable Proportion, and Equal Temperament which disposes and preserves all these in their fittest Quantities, Qualities, and Agencies in the Body, and in their best Consistencies and Agreements, one of them with the other; that Agent they called by the Name of Harmony, and counted it for the Soul. This, *Aristotle* says, cannot be so: For that this Harmony hath not a Power of Motion, which all agree to be in the Soul. Nor can Men by this Harmony explicate the Affections and Operations of the Soul. 2. This Harmony is neither a Mixture of Ingredients, or a Composition of Parts or Members in the Body, as all other Proportions are in their Kinds; and therefore not properly Harmony. They gave the Amicableness of the Ingredients a Part in this Work of Operation by Harmony. But whether it be the same Thing, or one different from it, they do not declare, nor doth *Empedocles* their Author discover. Now

if the Soul be not this Reasonable Proportion and Temperature of the Mixture in Bodies, why doth it appear to be taken away together with the Body? and what is it that perishes at the Souls Departure, if this sort of Harmony be not the Soul? Yet concludes it is not the Soul. The Soul may be moved by Accident, and can move it self so, *viz.* by moving the Body; but a Local Motion the Soul of it self hath not. This of Local Motion must be intended whilst in the Body, or is fully contradicted by our Doctor, *Pag. 266.* and so to 296. And we may observe that *Aristotle* seems to bear much with this Opinion of the Harmony, though he doth not allow of it; and though it fall short of the Truth, yet it seems to have a good Share of the Truth in it.

Chap. 5. Because that to Rejoice, Grieve, or Discourse, are Motions, and Men use to say, The Soul Rejoices, is Grieved, or doth Ruminare or Study; it therefore is so moved. One might as well say the Soul Hews Timber, or Weaves: nor is it proper to say the Soul -Learns, or Reasons in Discourse, but that the Man doth so by the Power of his Soul. Not that the motion is in the Soul, but in some Cases it comes to her, as in Using the Senses; and in some comes from her, as in Using the Memory; and so for the Intellect, which hath a nearer Relation to her than the Memory; also is a more Substantial Faculty, and is less decaying, or subject to be spoiled: The Decays of Age do not reach or spoil it [so soon as it doth the Senses, Memory, or other Faculties.] The Soul suffers not by Age, but the Body wherein she is; as in Cases of Drink or Sicknes, Intellect and Contemplation will fail also with the Bodily Materials failing; but the Soul her self is Impassible. And if an Old Man should obtain a Young Eye, he would be able to see as well as if he were Young. To Love, Hate, or Remember, are not Works of the Soul, but of him that hath it; and they

they are Qualities and Powers common to the Soul and Body, and perish with the Dissolution. Perhaps the Intellect may be a more Divine Thing, and Impassible. Finally, the Soul can neither be moved, nor move her self, [but by Accident.]

We may observe, That where *Aristotle* says the Intellect is a kind of Substance, I render it a Substantial Faculty, more so than the Memory. It seems intended by the following Words, that Intellect doth also fail Men in their Age, but not so early as Memory; and so Experience confirms to us. For his (perhaps the Intellect) here intended Soul (but not so before) perhaps it is a Divine Thing, and Impassible. We say, that what perhaps may be, perhaps may not be, and compare it with *Solomon*, who knows, it is left by both as an uncertain Thing; and we are left to seek for a firmer Fixation of what they in these Places have not determined.

Chap. 6. *Aristotle* rejects their Opinion, who thought the Soul to be a Number which had Power to move it self, and says 'tis an Impassible Tenet. His Arguments seem plain, and therefore need not be repeated: but we remark or observe that he says, *Plants and Animals seem to be indowed with the same Soul, Spirit, or Specificall Soul. Also whether you call Democritus his round Atoms, Unities, or Minuteſt Points, they will create that which is Quantum, and then there will be something that moves, and something that is moved, as there muſt be in all Magnitudes, though never ſo ſmall; and every Unity muſt have its Motor, ſo it cannot be Anima, for that is Motor, and is not moved [but by Accident.] They who call the Soul Number, are like them who call it a ſort of a Subtil Body, conſiſting of Parts of a like Nature. But if the Soul be over, or in, all t^{he} Sentient Body univerſally, and that which enlivens it, hee would be two Bodies one within another.*

another. Observe we may, concerning this Subtil Part, which he calls a sort of a Body, it may intend the Immaterial Spirit before explicated; and then the having one such Body within another Dense Body, is but an Exception to the Wording of the Thing, and doth not reach to the Denial of the Matter intended.

Chap. 7. Mentions Three Definitions of the Soul. *First*, That is, *Id quod maxime vim habet movendi, and therefore is a Self-Motor.* *Second*, That it is a Body consisting of the most Subtil Parts, and more Incorporeal than any other Body or Thing. These Two are past. *The Third* is, That the Soul is a Compositum of the Elements, and which therefore can perceive and know them, and all that is made of them. This Knowledge (says Aristotle) cannot rise from the Composition of Elements in the Soul, unless the Proportions of the Composition in Things, and their Way and Manner of Compounding, be also in the Soul: but no compounded Substances can be in the Soul, nor Quantity, Quality, or other Accidents. Empedocles thought the Elements, with their Concord and Discord, composed not only the Humane Soul, but that they and their Concord made up the Divine Intellect, excluding Discord. Whence (says Aristotle) God knew less than Men: but the Elements (says he) are Material, and that which by compounding them, makes the Soul, must be of more Value than the Soul. And what Thing can that be? Impossible it is that there should be any thing more excellent than the Soul, or superior to it, especially to its Prime Faculty, the Intellect: For most agreeable to Reason it is, that this highest Faculty of the Soul be accounted of the greatest Antiquity, and the highest Dominion or Power, according to Nature. No; (says Empedocles) for the Elements are the First of Beings; and if the Soul were not from the Elements, she could not attain to the Knowledge
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of them. And here *Aristotle* lets this Dispute fall, and says no more to any purpose in this Chapter. We may observe, that *Aristotle* repeats here again the Opinion of the Souls consisting of Material but most Subtil Parts, more Incorporeal or Spiritual than any other Material Thing. He gave no other Answer to this before, but by his Clinch, That this would be to concept two Bodies one within another. To this may be said, one is a Spiritual Body, or a Celestial Spirit, kindled by the Breath of Life. But withdraw its *Pabulum* some few Days, or stop the Fanning Air from it, but for some few Minutes, this Flaming Spirit is certainly extinguished, this Material Spirit can act no more for ever, without a Miracle, Fire from Heaven to re-inkindle it: but for want of this Subtil Body within, the Gross Body without dies and corrupts, and turns to that Dust out of which it was first extracted. This either was the Opinion of *Heraclitus*, before specified, or very like it.

Chap. 8. *Orpheus* and *Thales* thought that there was a Soul of the Universe, resident every where, and so in the Elements. But *Aristotle* asks how that can be, that Air or Fire should have a Soul, without being an Animal? *Orpheus* held that Soul which was in the Air to be more Excellent and Immortal than that which was in Animals. But their Tenet seems absurd, to say that Fire or Air are Animals; or that, having Souls, they are not Animals: They said Animals lived by the Air, in which they breathed, and, in Breathing, attracted the Air, which being animated, caused Life in Animals: but the whole Air is of the same Species and Nature with every Part of it; therefore the whole Air is animated. In Souls (says *Aristotle*) there are dissimilar Parts or Degrees [viz. Reason, Sense, and Vegetation,] but the Air consists of Similar Parts only: whence Soul and Air cannot comport together,

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nor can the Soul be in every Part of the Universe, unless she do consist of Similar Parts: Concludes, The Soul cannot be known from its Consistence of the Elements, nor can it be knowingly or truly said that she is moved. We may observe, as the Occasion of this Argument, that some Old Philosophers held the World to be animated, and that the Soul of the World gave to every Nature its ultimate Perfection, that made heavy things descend, and light to rise upwards; and was the Cause that Animals had Life. So says *Virgil*, *Jovis omnia plena*: And *Infusa per Artus, Mens agitat Molem, & magno se Corpore miscet*: But this Opinion *Aristotle* doth disallow, and argues against it, by this Chapter.

Chap. 9. By Powers of the Soul, Men have Knowledge, Sense, and Opinion, can Consult, and Desire, and use their Appetites and Local Motion at their own Liking; and from Her comes their Growth, Continuance, and Diminution: and from Her our Understanding, and the Use of our Reason, and so all other Powers, and all that we do or suffer. But Men have doubted, Whether each of these and their like, do flow from Virtue of the whole Soul, or some from one Part of it, and some from another? Also, What causes Life in Animals, whether one or more Parts, or what other Cause it hath? also, What Part of the Soul Understands, and what Part Desires? For (says he) some have thought, that with one Part of the Soul Men did the one, and with another Part the other: So as the Soul was partible. And if so, (says *Aristotle*) What is it that keeps her Parts together? Not the Body; for that is kept together by the Soul: for upon her leaving it, ensues Corruption and Dissolution. *Plato* thought that there were divers Souls in a Man. *Aristotle* still proves all is but One Soul. Against this, some alledged, That some Insects cut in Pieces, each Piece will move for a Time.

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This he denies to come from a Partition of the Soul, and says, *The Principle of Life in Plants is a sort of Soul, and it is common to them with Animals; and nothing hath Sense, which hath not that.* We may observe the Subject of this Book to be his History of the Soul, declaring the Former Opinions amongst Philosophers concerning it, annexing his own Confutations, and not absolutely approving any one of them.

Lib. II. Chap. I. *The Word Substance is a common Genus of such Things as have a real Subsistence or Being, whose consistent Parts are Matter and Form; whence results the Compositum consisting of them both united. The Matter is a Power [or Capacity] of receiving Formation, or being informed: but the Form is $\epsilon\iota\sigma\phi\alpha\sigma\iota\varsigma$, Active Vigour, or Principle of Life, and Activity in the Compositum: and this (in Humane Souls) is distinguished by the Terms of Science and Contemplation. Bodies compounded of such Matter and Form, seem to be the Prime Substances in Nature. Of these, some have Life, and some not. Life consists in Nutrition, Increase, and Diminution; growing from their own Natural Powers: whence every Natural, Living Body is a Substance compounded of Matter and Form: and of these the Form is most properly Substantial, as having Life in it self; whereas the Matter hath only a Capacity, Fitness, and Inclination to receive that Life which the Form can communicate: $\eta\ \alpha\iota\tau\iota\alpha\ \epsilon\iota\sigma\phi\alpha\sigma\iota\varsigma$, $\sigma\iota\upsilon\sigma\tau\iota\varsigma\ \delta\epsilon\ \alpha\iota\sigma\theta\eta\sigma\iota\varsigma\ \epsilon\iota\sigma\phi\alpha\sigma\iota\varsigma$ This Active Principle is the Active Principle of the Body. This he changes a little, saying, *The Soul is the first $\epsilon\iota\sigma\phi\alpha\sigma\iota\varsigma$, first Prime Act of a Living Organical Body: Takes Plants to have Organical Bodies: thinks it not proper to say, That the Body and Soul are one. For that, Things may be said to be, and to be One, after a very multifarious Manner: says, $\eta\ \epsilon\iota\sigma\phi\alpha\sigma\iota\varsigma$, is the Souls proper Term, or Principal Act, or Actor of the Compositum: and yet he hath not done with it; An*
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Essence consisting in a fitting or reasonable Proportion: The Soul is such an Essence; and this is the Thing wherein the Top of its Perfection lies: and this the Forms of Dead Things, as of an Ax, or other Tools, cannot have; but it belongs only to Things which have in them a Natural Principle of Motion. If we shall suppose the Eye to be an Animal, the Sight would be the Soul, Essence, or Form, and the Eye but the Matter; and without the Form the Eye would be useless. And as it is, in the Parts, it is in the whole, the *Anima Vivens*, or *Sensitiva* to the *Compositum*, that hath Life or Sense: and as the Eye consists of the firm Pulp and Sight, so the Animal of Soul and Body: therefore the Soul is not separable from the Body, or such Parts of it as remain together, and act after the Separation of other Parts from them. The Eye may lose its Sight, or be pulled out; so the Hand its Feeling, or be cut off: For such Faculties are not general, viz. of the whole Body. Whether the Soul can be parted from the Body, he seems not to determine: but if she may be so, he thinks she is but in the Body as a Pilot in a Ship. We may observe, he says, as his last and best Definition of a Soul, *That it is an Essence or reasonable Proportion, viz. animating the Body by such a Proportion of the Natural Heat and Radical Moisture:* Whence, the more reasonable, just, and adequate this Proportion is, the more excellent is the Constitution of the *Compositum* like to be: And if he mean thus, it is no wonder he says, *The Soul is no more separable from the Body, than Sight is from the Eye.* In Separation neither can subsist, but are thereby extinguished, unless (as he says) we shall think the Soul to be in the Body, but as a Pilot is in a Ship, who having brought it to Shore leaves it.

Chap. 2. *The Soul is amongst those things which are called Principles, having the special Faculties of Nutrition, Sense, Reason,*

Reason, and Local Motion: but there is doubt whether all these proceed from the whole Soul, or that they are separated Parts of it: and if separated, then whether in Place, or only in Imagination, the Vegetative Soul will act in Slips and Branches, and enable them to grow: but the Soul of Man seems to be of another Sort; and that this only is capable of a Separation from the Body, as that which is Eternal, may be separated from that which is subject to Corruption; but all other Parts of the Soul, except that which is purely Contemplative, are inseparable from the Body. The Soul is that Principle by which we have Life, Sense, and Understanding, as from our proper Form and Ratio; and this is not the Body, but belongs to it: she is not the Body, nor can she be without it. In a Body therefore she is, and such an one as is suitable to her Operations, and is her proper Matter; whence she is the Active Principle, bearing a reasonable or natural Proportion to the Matter which is to be informed by her, or to her Body. We may observe how warily or uncertainly Aristotle handles the Separate Subsistence of Souls; saying first, That the Soul of Man is the only Sort that seems capable of it: and that it doth seem capable of a Separate Subsistence, as an Eternal Being. But this is spoken without Addition of Reason, or farther Dilucidation, or Confirmation of the Thing; as if in Compliance with Vulgar Opinion: and then presently subjoins, The Soul is not the Body, but belongs to it; nor can she be without it: In a Body therefore she is, and likely cannot be without it. Farther, it may be observed, that in this Chapter we begin to enlarge our Strides, and omit all such things which do not properly belong to Souls, or is Declarative of their Natures or Properties: and this Course will be followed in our future Progression in this Author.

Chap. 3. Where there is Sense there is Appetite, viz. Lust, Wrath, and Will: also Pleasure and Pain, or that which is Pleasing and Troublesom. Lust desires that which is Pleasant; and Animals are nourished by Dry and Moist Things, and by Hot and Cold Things. Hunger and Thirst belong to Lust: Hunger desires the Dry and Warm Things, and Thirst the Cold and Moist. Man hath a Discursive Understanding, or if there be any thing in Nature above that, Man hath it. Creatures in the lowest Degree Rational, have all things pertaining to Animation, Sense, Appetite, Motion, &c. and yet they all perish in Death. Of the Contemplative Intellect, *ἡ δὲ θεωρητικὴ ψυχή, ἡ ἀλογος*, seems there may other Things be spoken or conceived. We may observe here the same cautelous Expressions of *Aristotle*, concerning Subsistence of a Rational Soul, in a State of Separation from the Body, that hath been usual with him.

Chap. 4. It is one of the properest and most natural Qualities of all Living Creatures, perfect in their Kinds, to generate such another as themselves are: and the first able Effect of a Soul arrived to Perfection, and the most universal, is to generate its Like, and support its Species: Whence the Souls first Denomination may be *Generativa*, except from her first Acts she should be called *Nutritiva*. The Soul is the first Principle and Cause of Life in the Body, and first of Motion, both as to the what, and why: She is the very Essence of the Body, or the *Causa cur sit*: and the Life of Living Bodies is the very Being of them; and this is of the Soul: and all Natural Bodies are Instruments of the Soul. *Empedocles* thought Plants had their Nourishment from the Earth below, which was carried up by a Power of Heat and Fire. Says *Aristotle*, *Earth and Fire are Contraries, What keeps them then in an amicable Temper? This is the Soul, and therefore this is the*

the Prime Cause of Nutrition: Yet the Fire or Natural Heat is a Concomitant Cause; not yet so Principal as the Soul, which bounds the Force of the Fire; knowing otherwise no Bounds. Nothing can take Food or Nourishment, (that is not an Animated Body) so as such Bodies do; therefore these Actions come from the Soul: therefore the Soul is such a Principle as hath futable Faculties to preserve the place of her Abode. If that have no Aliment, it cannot subsist; and therein are Three Particulars, viz. 1. What must be nourished? 2. With what? 3. What effects the Nouriture? and that is the Soul. The other Two are the Body and the Aliment: and all Aliment must be digested, and all Digestion is effected by Heat; therefore all Living Things have Heat. We may apply what Aristotle says here of Generation, as the most Natural Action, viz. to generate another Creature of his own Likeness and Kind: This imports a Generation of the whole Matter and Form, Body and Soul, according to Natural Inclination and Power of all other Living Creatures.

Chap. 5. Treats of the Senses, and the Objects of them. The first Motions towards Sense grow from the Seminal Power; then that which is procreated obtains Sense, natural to Sensitive Creatures, as Science and Contemplation is to Man. But Objects of the Senses are external Things, and those of Science (as Things Universal) are inward; and within Compass of the Soul it self; and it can understand when it will; not use the Senses without their proper exterior Objects; nor hear without a Noise.

Chap. 6. Each Sense judges of its proper Object, without being deceived in it [the Distance and Medium being fit, and the Organ sound.] But Motion, Rest, Number, Figure and Bulk, are not peculiar to any one Sense: to the peculiar Object, the Essence of the Sensible Power applies it self.

Chap. 7.

Chap. 7. Light is, as it were, the Colour of the Perlucid Body, when enlightned by Fire, or the Heavenly Luminaries: but Light is not Fire, nor clearly a Body, nor the Effluention of a Body; for then it self would be a Body: But it is the Presence of Fire, or other Lucid Thing, in the *Perlucidum*. We may say, the Presence of that Habit which expels Darknes, is Light; and of that Habit, Darknes is the Privation. The Perlucid Body hath no proper Colour, whence it cannot be seen, as Air, or can hardly be seen, as Water. The Motive to discern Colours is the *Perlucidum* enlightened; but the Act of discerning is from the Light. Fire may be seen both in the Dark and Light, for that it enlightens the Darknes.

Chap. 8. All Sounds occasion Ecchoes, though not perceptibly; even as all Light hath its Reflexion, which causes the Light where the Sun doth not shine, or in the Shade. The Air seems to be an inane or void Space, fit for Sounds. The Terms of Acute, and Obtuse or Slack, is derived from Sounds. A Voice is the Natural Sound of an Animal, and no Inanimate Thing hath it: All Animals have it not, as Fishes, and such other Creatures as do not draw Breath, the Instrument for which is the Throat; and as the Tongue serves for Speaking and Tasting, so the Throat for Breathing and Use of the Voice. The Breath or Air hath, by Power of the Soul, acting in those Parts, a Faculty to strike that which is there called the Artery; and this Collision is, or acts the Voice. Every Noise there, is not a Voice, not a Cough, but it must be with an Animal Intent, and may be mixed also with Phancy: whence a Voice is a Sound of some Signification. Whilst Men draw their Breath they cannot speak; for, that which holds the Breath, is the Instrument of Speech. Thinks Fishes do neither breath, nor that they have Throats.

Chap. 9. A Man hath but a weak Sense of Smelling in comparison of some other Creatures, and smells nothing

thing without Offence or Pleasure. But Man hath the Sense of Feeling above all other Creatures, and such Men as have the Finest and Quickest Touch, are counted and found to be the most Ingenious Persons. Birds have quick Sense of Smelling, and it seems Fishes also do smell. It is peculiar to Men, not to smell without Respiration, *viz.* when he draws Breath, not when he breathes out or stays his Breath. Smell arises from dry Things, as the Taste from Moisture.

Chap. 10. No Taste is made without Touching. When the Tongue is over-dry, or over-moist, there cannot be any Taste. The Prime Species of Taste, are those of Sweet, and Bitter, then the Fat Taste, then the Salt, then Sharp and Austere, then the Acid.

Chap. 11. It is doubted, concerning *Touching*, what is the proper Instrument for it? Whether the Flesh? or, in other Creatures, that which is in Place of Flesh [as in Fishes.] But the Prime Sense of *Touching*, must be an Internal Principle. Each Sense hath its Objects by Contraries: as for the Sight, White and Black: for the Hearing, is the Acute, or Slow Sound: the Taste hath Sweet and Bitter: but the Touch hath many Contrarieties, as Hot and Cold, Dry and Moist, Hard and Soft, and the like. It seems, Flesh is the *Medium* for Touching; but such a *Medium* as also can judge; and not as Air is, for Sight or Sound.

Chap. 12. All Senses are capable of the Sensible Species in an Immaterial Manner; and the Sensible Object acts upon the Sense, and one must be Proportionate to the other: And if the Object of Sense be too small, it is not perceived; and too great, it spoils the Sense: a vast Noise makes deaf, and the Suns Splendor blinds, but a Proportionate Measure and *Medium* is requisite in the Performances of Sense. Air that hath Smell, hath in it a Passive Manner, and is thereby Sensible. Lib. III.

Lib. III. Cap. 1. There are but two Simple Bodies *Mediums* of Sense, *viz.* Air and Water. The Pupil of the Eye is Waterish, but Hearing is of the Air; the Smell is of both: Fire is common to all, for nothing is Sensitive without Heat: but Earth to none, except that of Touching. The Senses and their Objects concur in Act, but their Essences are different.

Cap. 2. A Point in the Centre is but one in Nature; but in Reason it begins all the Lines that are drawn to the Circumference: So the Common Sense in the Animal is but One, to which, as to the Centre of Judgment, Lines are drawn from the outward Instruments of Sense, for a final and true Determination.

Cap. 3. Cites *Empedocles* and *Homer*. They and other Ancients, thought that *Intelligere* was as Corporeal a Quality as *Sentire*. Sense is a true Judge of its proper Objects, and belongs to all Animals: but in Reasoning, Men are often deceived, and none but Reasonable Creatures can use Reason. Phantasy is different both from Reason and Sense, yet cannot be without Sense, no more can Opinion: yet Phantasy and Opinion are different things. Phantasy doth not Please or Affright Men to any great Degree, but Opinion hath a great Power over us in that Kind. There is a Likeness betwixt Science, Prudence, and Opinion; and yet they are all different Things. Men may order and alter their Phantasies at their Pleasure, but cannot deal so with their Opinions [and less with their Science.]

Cap. 4. As *Intelligere* is different from *Sentire*, the Phantasy and Opinion are Borderers to both: but our Faculties of Discerning are Sense, Opinion, Intellect, and Science; from all of which the Phantasy is different: for the Senses, Intellect, and Science, rightly constituted and informed, are always true, and so the same: but Phantasies

ties are various and often false: nor can it be Opinion, though that may be false: but that hath a Belief always joined, or a Confidence of the Verity of the Thing; and this no Beasts have, but many of them have Phancies. Opinion is a Belief, and that perswades rationally, and Beasts have not Reason, but bare Phancy. Phantasy is neither Sense nor Opinion, nor a Conjunction of them, but is a Motion or Movement arising from the Senses, and may be acted by them; and none can have it but those who have Sense: and from the Phancy proceeds a large Sphere of doing and suffering in the World: it depends not upon any one Sense or Act, but often arises from several Senses at once. And concerning Motions and Bulks, and other things wherein the Senses may be much deceived, and specially at great Distances: and Animals act much according to Phancy, as proceeding from Sense, and being like it; Beasts because they want Reason, and Men because their Reasons are under Perturbations, as Diseases, Drunkenness, or other like Inconveniences.

Cap. 5. From that Part of the Soul by which Men understand and know, they are said to act prudently: and whether this Part, which he calls *the Suffering Intellect*, be capable of a State of Separation really or notionally, he means here to consider: Says, *This Intellect is impatible, but apt to receive the Species presented to it: and as the Senses are to Sensitive Objects, so the Intellect is to Intellectual Objects, and are both Powers, or in Potestate, till the Objects are received, and then are Acts; because it is to receive and understand all things, the Intellect it self must be without Tincture or Mixture. That Intellect by which the Soul doth argue and judge, cannot reasonably be said to be mixed with the Body; for that then it must needs partake with it, and be hot or cold accordingly; or might be used by the Soul as its Instrument: the Body might be said,*

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used, but the Body is no Instrument at all of the Soul. They say well, who call the Soul the Receptacle of the Species; not actually, but potentially so. The Sense suffers more in the Perception of its Objects, than the Intellect doth in the like Case: For if the Object of Sense be over-extream or vehement, it spoils the Sense or its present Action; but so it is not with the Intellect: And this Difference grows from the Mixture which Sense hath with the Body, whereas the Intellect is separable from the Body: and then when it hath obtained Knowledge, (that being Actu in the Soul, which before was there but Potentially) the Intellect can understand it (elf, and by it self; the Difference made betwixt a Thing, and the Essence of that Thing, is but notional; for nothing is thereby changed substantially. [Plato placed Intellect in the Brain, Senses in the Heart, and the Vegetative Power in the Liver. This was an Error of putting the Thing in one place, and the Essence of it in another; whereas Aristotle makes the Difference amongst those Faculties but Notional and not Real, as the different Places would make them.] And as things that are Real may by Conception be abstracted from Matter, and made Notional; so may the Intellect be separated. It is still a Doubt, whether the Intellect be a Simple and Impassible Thing or not: seeing that *Intelligere est pati quiddam*: for in Understanding there is something common between the Intellect and that which it apprehends. It seems if the Intellect can understand it self, it should always be so employed. We may observe Aristotle continues still in his former Doubt concerning the Subsistence of a Soul in a State of Separation from the Body: Either it hath something common with the Body, or it hath not; or it uses and needs the Body, or not: and if it neither use nor need the Body, nor have any Common with it, it self may

may subsist in a State of Separation: not so, if it have Need or Use of the Body, or have any thing common with it.

Cap. 6. Because that universally in Nature there is always something like the Matter or Subject, and another thing which hath the Force of Efficiency, and works as the Cause of what is produced; like as the Case stands betwixt Art and Matter (it seems) in the Soul there must be the like different Principles. [Hence he devises a Difference in the Intellect or Soul it self, viz. that there is an *Intellectus Agens*, and an *Intellectus Patiens*: of the *Suffering Intellect* he spake in the preceding Chapter.] Calls it here, *the Means whereby Acts are produced*: But the Active Intellect is the Force Impulsive, why Acts are produced, in nature of an Habitual Activity, as the Light causes or produces Colours. This Active Intellect (he says) is separable from the Body, is an Act Essential, not mixed, but pure and impatible: For the Efficient is ever of more Value than the Patient, and the Active Principle than the Material: Where Power towards an Act, and the Act it self are, *in uno*, in one Subject or Being, there the Power must precede, as to Time: but if they be not respected as *in uno*, the Power hath no Precedence at all of the Act, not so much as in Time, but is every way Inferior to the Act. This Act or Active Intellect being separated from the Body, [all that can be said of it is] *it is that which it is*: and that only [is] *αἰδώς αἰδώς*, *Immortal and Eternal*: but because this Intellect is impatible it cannot have Memory: For the Patible Intellect (without which the Active Part could not understand) [Worldly Matters] perishes in Breath. We may observe (what is common in the World) Men confess God in their Words, but in their Works they deny him. So *Aristotle* seems to do with the Intellect, or the Soul.

First, he divides it (according to the Old Rule) *Divide & Impera*: then he appropriates all Ways and Means of Knowing or Knowledge, to the Suffering Part of it: and this Part, together with the Senses, Affections, Phantasies, and Memory, do all perish in Death. What is there then left to subsist in a State of Separation after Death? Why, there is still left an Active Intellect, Essential, Pure, Impatible, Immortal, and Eternal. If you enquire what manner of Thing this is? He answers, *I can tell you no more of it, but it is that which it is, and nothing else: and this only which is so, is Immortal and Eternal.* This which hath neither Sense, Affection, Phantasy, Memory, nor Means of Understanding: this, for which he knows neither Name nor Nature, that can neither remember nor account for any thing; that is impatible and can suffer nothing, nor feel or desire any thing: this unintelligible Spark of Activity, is the only thing which is in Man, capable of Separate Subsistence after his Death, and is his only Immortal and Eternal Part or Principle.

Cap. 7. Simple Apprehensions of the Intellect are commonly true: but in Compounding them, the Verity and Falsity is soon attendant: and if the Time of Things be considered, it adds to the Composition, and to Compositions Falshood is commonly Incident. That which compounds and makes one Proposition out of many Parts, is the Intellect. A Thing may be *Individuum*, potentially or actually: that which is *Actu individuum*, may be considered in an Individual Time: but if actually divided, it hath a double Consideration, and a like Time, unless a *Compositum* be made of them. That which is *Individuum*, by Reason of its Natural Form, without Respect to its Bulk, is understood in *Individual Time*, and by an *Individual Part of the Soul*, [viz. the Intellect.] Things Naturally Indivisible, as a Point, are known, as Privations
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are known, *viz.* by their Contraries, *ut malum, ex privatione boni.* Now that which can so understand, *viz.* one Contrary by another, must be one in it self, and have both the Contraries potentially in it, [and must be the Suffering Intellect, for that only hath Knowledge of the other Contrary, and is potentially all that can be known.] Apprehensions of the Intellect are not all true: yet where it apprehends Simple Objects, it seldom fails, but often in Compounds; just as it fares with the Senses in like Cases. We may observe *Aristotle* divides his *Individuum* into Three Kinds, *viz.* the Bulkily so, the Formally so, or so by their Indivisibility. Little we meet with here that concerns the Souls Being, Nature, or Operations, and might have spared much of this Chapter.

Cap. 8. To be Perceiving by Sense, is a Simple Act, and is in Truth; but so to perceive with pleasure or trouble, is like an Affirmation or Negation; and induces to follow or flie from the Object: or to feel Pleasure or Pain, is only to be drawn by Sensible Means towards Good or Evil, and to pursue or flie accordingly. And like to such Sensible Objects, are the Phantoms of the Rational Soul; and this sort of Soul never understands without assistance of the *Phantasmata*. The Common Sense is but One, and that which terminates the Five; and they by this Proportion and Unity, are made agreeable in One: So doth the Intellect deal with the Species amongst the *Phantasmata*, and thence makes her Judgment what to seek and what to avoid: And though the Senses have not perceived the things, yet if they rise and grow up in the Phantasie, or may be collected from what appears to the Senses, the Intellect is moved and affected accordingly. Men see a Flaming Brand, their Sense tells them this is Fire; then they see it waved, and know (from Custom of that time) the Enemies attack the City
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or Place ; so calling for aid. So from Phancies or Conceits of the Mind, it discerns, reasons, and consults, concerning Future Events, by considering of what is (at present) before it ; and thence takes resolution to follow it, avoid it, delay, or prevent it. The Intellect hath a Power also of considering Things or Actions, abstracted from Matter in a Mathematical Manner ; as that Art considers *Punctum*, *Linam*, & *Superficiem*, abstractedly ; and it is the Active Intellect which so understands : but whether this Intellect understand any thing of Spiritual Beings, when as it self is not separated from Bulk or Matter, or cannot do so ; he leaves to a future Consideration, but never touches that Point again ; but lets it rest, as in this place he left it. We may observe, this Active Intellect is here left by *Aristotle* in a State of Connexion with the Body, that which he before stiled Immortal and Eternal, is here left not separated from the Body : and whether it can subsist in such a State of Separation, or not, is undetermined.

Cap. 9. Knowledge depends upon the Senses, and begins there ; and one who hath not his Senses, can neither learn, nor understand : And Phancy to the Contemplation, is like Sensible Objects ; only the *Phantasmata* are Immaterial. The first or simple Conceptions of the Intellect, seem not from Phancy, and yet if so they be not, they are however, not without the Phantasie : so as Phancy to the Intellect, is as Sensible Objects to the Common Sense.

Cap. 10. The Soul of Animals hath been defined chiefly from two Qualifications ; *viz.* Its Discerning Judgment, and its Power of Local Motion : Its Judgment is guided and acted, by Sense and Reason, as hath been shewed. For Motion, it is doubted whether acted by the whole Soul, or by a part, or parts of it. If we pretend to divide

vide the Soul into parts, we shall not only find in it the Rational, the Wrathful, and the Lustful Faculties; into which some have divided it; or into parts which have Reason, and those which have not (as others have said.) But there may be other Differences found, infinitely; and some which differ more than those above-named: as the Nutritive, general to all Living Things; the Sensitive, which Men cannot say are participant of Reason, nor yet that they are without it: thirdly, the Phantasie, which differs from the two former essentially: Then is there the Appetite, different from all the rest. Local Motion is always to some intent, and commonly, to obtain or to avoid something liked or disliked. But he doth not allow the Intellect to be the next Cause of such Motion, nor the Senses, nor the Appetite: for Men may and do resist these Powers, and do not move as these may command, or perswade.

Cap. II. He sets down the Intellect and the Appetite to be both the Causes of Local Motion; then adds the Phantasie, as another Cause; for that many, in their Motions, follow their Phancies more than their Reasons: and Beasts have only Phancy, and not Reason; and the Inclination of the Appetite, moves the Intellect, but this can move little, without the Appetite: the Appetite of the Intellect is called the Will, but the Sensual Appetite moves without Reason. The Intellect moves well, but the Appetite and Phantasie move well, or ill, as it happens; but always the thing desired is the first Motor, and that either is really good, or seemingly so: yet seems often good to the Appetite, which doth not seem so to the Intellect. The Thing that seems good, moves without its own Motion, but by being apprehended of the Intellect or Phantasie. In Motion there are three Observables,
 1. That which moves. 2. To what it moves. 3. That which

which is moved. The first, or that which moves, is two-fold, The one Immoveable, and that is the Intended Good; the other is both the Moving and Motion, and that is the Appetite, which moves in Inclination; and being acted, is the Motion or Act it self. The third, *viz.* What is moved, is the Animal. The Proper Organ of Local Motion, is a Corporeal Thing, and common both to Soul and Body. Shortly to speak of it, it is like the Hinge of a Door, consisting of a Convex or round rising in one part, and a Concave or Hollow in the other part of it, well fitted the one unto, or into the other; one of these rests, whilst the other is moved; whence one is called the Beginning, and the other the End of the Motion: and these two are different parts, and yet they make but one Hinge or Connexion of Bones, in the Joynts and Parts of the Body. All Motion in the Body is made by Dilatation, which hath an Impulsive Force; or by Contraction, which compresses again, where such Motions are perpetually in the Body, circularly, and *sine fine*, in some part or other. The Animal Motion thus grows from Appetite, and there is no Appetite without Phantasie; and this is Rational or Sensitive: the Sensitive Phancy is in Beasts, but the Deliberative is only in Men. To consider if one shall do this or that, or not do, is a Point of Reason; yet of many things that are in choice, one only can be done at once; whence it seems Appetite is not allowed to have Opinion; it not being Appetite till terminated: and therefore hath not Power of Deliberation. But the Appetite and the Will, are often at Contest, and sometimes one prevails, sometimes the other, not unlike a Game at Tennis: Naturally the Nobler should be prevalent, but there are three diversities; 1. A Contest between the Appetite and the Will. 2. The Victory of the Will. 3. The prevailing Power of the Appetite. Reason can prevail upon

on the Will, and excite it by Argument : *viz.* You desire Health, therefore use a Physician , he advises, Let Blood, Cut off an Arm. This Reason may obtain of the Will to consent unto , and to desire the Fact for ease or preservation : though the suffering be certain and present , and the benefit future and uncertain. We may observe *Aristotle* hath here finished the Examen of those four Faculties of the Soul . *viz.* The Vegetative, Sensitive, Intellectual , and Loco-motive, which he propounded, *Lib. II. cap. 3.*

Cap. 12. Nature makes nothing in vain , and whatsoever lives, hath a Soul , indued with a Nutritive Faculty. No Simple Body hath Sense , and therefore is no Animal; nor can any thing be so , which is not fit and apt to receive the Species and Forms of Things , without the Things themselves. Also, No Body which hath an Intellectual Soul , can be without Sense : *viz.* No Generated or Mortal Body ; [he thought Heaven had a Soul , and that, and Celestials, might have Intelligent Souls, without Sense] but Sense is indispensably necessary for all Animals; especially those of Touching and Tasting : these are necessary to the Being of the Creatures ; the other three Senses, to their Well-being : for the Animals can live without them, but not so well. Vehement, excessive Objects of other Senses do only destroy the present Act, or at most but the Organ : But such Objects of the Touch may kill, as vehement Heat, Cold, Hardship. Smell or Taste can also kill : but that comes from their Touches ; and such Power as an Aspect may have to that Purpose, is by Power of what touches. *Prov. 2. 4. Solomon directs, Seek Knowledge and Truth as Silver, and search for them as for hid Treasures.* And thus have we ransacked the Treasures of this Philosophical Treatise and Storehouse, the best furnished towards the present Purpose of any

Magazine which by Art or Nature we know to have been collected : there hath no Part of it been left without our closest Scrutiny , by which we seem to have found that the Philosopher had made a like Search to this very Purpose, in the Times, Ages, and Writings of those who had lived before him: and by such Search had found that *Orpheus* and *Thales* held Opinion , That the whole World was *Animatum*, and that there was in it an Universal Soul : from whence the particular Souls were sent out to animate and inform all that were in Capacity to receive, both the Vegetative, Sensitive, and Rational ; upon whose future Dissolution, the Form, Soul, Virtue, or Active Principle returned back to the Universal Soul, or Spirit, or Power, and mixed therewithal, as the Drops of Water returning, are received and incorporated into their Ocean or Element. And if this were true, there must thence follow a Subsistence of Souls after Dissolution of the inspirited Bodies, but not in their Individuations or Particulars. Next came *Pythagoras*, and he taught an Individuation of Souls, That every Animal had its particular Form, or Soul ; and the Souls of Men and Beasts were all of a Mode, and transmigrated sometimes into Men, and sometimes into Beasts, according to their Deserts, or as it happened, or there was Need in the World. This Opinion maintains and requires a Separate Subsistence of Souls after Death of the Body, and that in every Particular, or in their Proper Individuations ; and necessarily supposes a Pre-existence of Souls : And there must be a great Stock, Magazine, or Provision of Souls, whence all who have need may abundantly be supplied. Likewise it supposes an Immortality in the Souls, or else in length of time they might come to be clean spent and worn out. Then came *Democritus*, and he and *Leucippus* were of another Mind : For they thought that upon the Aptitude

Aptitude and Fitness of the Body for the Receipt of a Soul, the Vital Heat required and obtained a Respiration, and therewithal the Globular or Fiery Atoms which fly about in the Air are drawn in at each Breathing: and they give continual Supply to such Atoms as were in the Body before. So long therefore as Animals breath, and draw in such Atoms, they may live, but no longer, for want of fresh Atoms or Fire for a continual Supply of their Souls: This Opinion makes a Soul created by the Congregating of Globular Atoms, not capable of a Separate Subsistence as a Soul, but is again dissolved into its Atoms, upon Death of the Body. Then the Philosophers who more regarded Rational and Knowing Faculties in the Soul than its Vital and Moving ones: such as *Empedocles* and *Plato*: They thought the Soul to be a *Compositum* of the Elements, amongst which Fire was most eminent and potent: that all being wrought into an amicable Inclination, and mixed in a suitable Proportion; there rose from that Mixture a Spiritual Flame which they called a *Harmony of them all*, during whose Continuance the Animal lives and hath Vigor in a like Proportion; but in Death it ceases. And if this be not the Soul, which then leaves the Body, what can Men think to be that Soul that then leaves it? But if in truth this be the Soul, which in Death leaves the Body: then, first, it hath a Beginning, but together with the Body: and this is taken also away with Death of the Body: for that there doth not come to Humane Perceivance or Knowledge of any other sort of Soul departing at Death, but this only Flame, by them called *Harmony*. Other Opinions of *Anaxagoras*, *Heraclitus*, *Almaeon*, *Dio- genes*, *Hippo*, and *Critias*, are also cited before. And it seems, the Opinion generally current was, That the Soul was a distinct Principle from the Body, and had a sepa-

rate Subsistence after Death: so strongly conceited, as some killed themselves, to enjoy Soul-felicities the sooner. And this Ancient and General Conceit had so much Power, even over *Aristotle* himself, as to induce him to discourse of the Soul generally after the Mode of his Time, viz. as of a *Self-subsisting Principle*, and to affirm, that a Part of it, the Prime and Contemplative Part of it, the Intellect *actu*, is *Self-subsisting*, *αὐτάρκτως ὡς αἰώνιον*, *Immortal and Eternal*: And, to prevent any Bodies demanding what this Soul is? he says, *It is that only which it is, and that only is Immortal and Eternal*. But he gives no manner of Confirmation from Reason, or offers any Dilucidation, or any farther Discourse upon the Thing. But on the contrary, whensoever he comes to argue from Reason, upon this Point, of Subsistence of the Soul, in a State of Separation from the Body: all his Arguments conclude against such Subsistence of a Soul in that Separate State; for that it hath nothing to do wherein the Body joins not with it; nor can do any thing, not so much as move it self, but by the Body; nor act any thing in the Body but by the Animal Spirits; cannot go out of the Body, nor alter any thing in it; cannot command the Passions, Affections or Appetite, but struggles with them after a Natural Manner, and uses sometimes Natural Means, both outward and inward, to obtain Victory: cannot punish a rebellious Opposer, nor make a Hair White or Black, or diminish or increase the Stature: can finally do nothing, but in a Natural Way, and by Natural Means, by the Organs bodily, and the Animal Spirits: and therefore in all his Arguments and Collections from Particulars or Experience, the Soul seems to be a Natural Agent, acting in, and by the Body, and employing chiefly the Heart as Vital, and the Head as Sentient and Intellectual, and all other Parts in Passions, Affections,

Affections, Appetites and Motions. And yet, as this Life of the Soul is, according to Nature, the same Strength of Reason may seem to conclude for her a futable Exit, such as may best agree with a Natural or Material Spirit.

Des Cartes, in his Philosophical Principles, Part 4. Sect. 197. mentions thus much (shall we say) or thus little, of the Soul: he says, *We do well enough comprehend how by the Bulk, Figure, and Motion of one Body, divers Motions and Changes may be excited in another Body [and such as have great Power to affect the same] by acting upon the Senses. But (says he) we cannot at all understand, by what Mode these Bulk, Figure, and Motion do produce, or effectually Work upon other Things that are of a Different Nature from themselves, viz. in those Things which Men call Substantial Forms, and Real Qualities [or Qualifications] which (many persuade themselves) are resident, and to be found in the Nature of Bodies [or Things.] Nor how such Substantial Forms or Qualities have the Force and Power to excite Local Motion in other Bodies. We know it (says he) to be the Nature of our Souls, that different local Motions are enough for the Stirring and Excitation of all our Senses; and that Bulk, Figure and Motion act upon our Sensual Organs: and this Act or Motion passes from them to the Brain: and in external Objects we do not perceive any thing but the various Disposition of the Objects, which affect our Nerves, in various Modes or Manners.* All this seems to import no more concerning the Soul, but that Men have a Substantial Form called by the Name of Soul. My Copy of *Des Cartes* is in 8°. printed Lond. 1664. and contains his *Principles*, and *Dioptricks*, his *Meteors*, and *De Passionibus*. We proceed to his *De Methodo*: There, Sect. 4. P. 21. he draws in somewhat abruptly, a farther Consideration concerning the Soul. Pag. 22. He derives his Knowledge thereof from
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is own prime Invention of *Cogito: ergo sum, viz. Existo*: And no wonder that he thence derives his Knowledge of the Soul, since he dare pretend to derive from thence the Knowledge also which he hath of God: As if the Four Rivers of *Paradise* might competently be expected to flow from the Narrow and Shallow Fountain of his Cogitation. But intending to fix his Anchors upon this Axiom, as on a Rock. He pretends to overthrow (by his bare Authority, his *Ipse dixit*) all the Ancient Grounds of Humane Sense and Nature, by believing that he hath no Body: (for the feigning, without believing it, would be but a Dream, and unfit for his, or for any Purpose.) Then by believing that there is no World, or Place for a Body to be in: why cannot I as well feign or believe that I have not a Being, as that I have not a Body, or that there is neither Place nor World? *You cannot do it* (says he) *so long as you are thinking: but if you slacken the Reins, and give over Thinking, but for one Moment, you can have no Reason to believe your own Existence, during the time of your Vacation from Thinking, how short or long soever that Time may be. And hence* (says he) *I know my self to be a Substance whose whole Nature and Essence consists in Thinking.* Whence he seems to collect, that this Thinking Substance hath no need of Place, nor Dependence upon any other Material Thing. Upon this I demand how he knows or can demonstrate, that he could think at all without a Body and the Spirits and Organs thereof: this he hath not attempted to do, and I take it for an *Impossibile* upon him. And till that be done, I hold it fit and reasonable to reject his utterly unproved Assertions, *viz. That the Soul is plainly distinct from the Body, more easy to be known than the Body is, and would be the same that she is if she had not a Body.* These, as they are barely asserted by him, are as easily rejected

rejected and denied by me, with a *Cujus Contrarium Verum*. He proceeds to declare by what Degrees he derives the Knowledge *that God is*, and *what he is*, from the Fundamental Rock of his own Cogitation. My Design is not Opposition to him or his pretended Alterations or Modes of Learning, but only in Things concerning the Soul: and therefore what he delivers concerning God, and his Cogitative Knowledge of that Tremendous Majesty, we will not offer to examine; therefore we go over him, till he return again to the Soul, which he doth. Pag. 25. He pretends to tell us the true Reason why many perswade themselves, that the Existence of God, and the Nature of Humane Souls, are Things very difficult to be known. *The Reason* (says he) *is this: those Men do not separate their Minds from their Senses, nor raise them enough above Corporeal Things, believing the Old Philosophical Maxim, viz. Nothing can come into the Intellect, but by the Passages of the Senses; by which Passages, neither God nor the Soul are ever like to get into the Intellect: whence it need be no Wonder that they are no better or more easily understood.* We grant his Reason to be good, *viz.* That because God and Spirits come not ordinarily by the Senses into the Intellect: therefore they are Things very difficult to be apprehended and understood by Men: but that Men shall be able, by forsaking the Assistance of their Senses, and giving themselves up to unguided and random Cogitations, to obtain a more full or true Knowledge of God or Mens Souls, I must take leave to deny. We are told how God first instructed the first People to know, obey, and worship him: He conversed with our first Parents in the Garden, and drave them thence by an Angel. He gave Commands for Worship and Obedience, sutable to the Patterns imprinted upon Mans Reason at his Creation: he reproved
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Cain sensibly, and so translated *Enoch*; directed *Noah*, saving him, and drowning all others, in a visible, miraculous Manner: and so was *Sodom* destroyed: so *Abraham* called and supported: *Isaac* and *Jacob* chosen and supported: *Joseph* sent into *Ægypt*: *Moses* preserved: and what was done at *Sinai*, and the Journey out of *Ægypt*, filled that Nation and all their Borderers with Acknowledgments, Wonder, and Terrors: the Works and Wonders done for *Jehoshaphat*, *Hezekiah*, for *Nebuchadnezzar*, *Belteshassar*, and *Daniel*, for *Cyrus*, *Alexander*, and the Foretellings of their Actions: Then the Angelical Preparatives for our Lord's Coming, his Extraction, Miracles, Resurrection, Ascension, Mission of his Spirit to the Eyes and Ears of many Nations resident in *Hierusalem*, and Witnesses each to their own People. Then all the Apostles, the Seventy Disciples, the Seven first Deacons and their Disciples, were inspired to prophesie, speak with Inspired Tongues, cast out Devils, and to do miraculous Cures: These Acts testifying a Superior and Supernatural Power to the Senses and Perceivings of Mankind, suited to the Doctrines therewith delivered, fill'd the Earth with the Knowledge of God as the Waters cover the Sea: Now to the contrary, where shall Men find so much as one single Person before *Socrates*, who attained to so true a Knowledge of God, as to determine, That he was but One. All the roving Cogitations of Mankind never attained to so much Truth concerning God, as this one most plain and single Assertion, except in those Families, or People, where God by miraculous Means had made himself perceptible to the Senses of Men, and by them made himself Way to Humane Understanding and Intelligence: And from these things (all true and irrefragable) it seems we may conclude, that to know God, or any Spirit, are things of very great Difficulty: *None knows*

knows the Father but the Son, and he to whom the Son will reveal him. And God revealed himself to *Samuel in Shiloe*, by the Word of the Lord, without such Revelations of God as are miraculous, or are derived from that Original, it seems so extream hard to find out God, as that no Man by Force of Natural Wit, or Intellect, can have the Power to do it: and if the Soul of Man be an Immaterial Spirit, it will fall under a like Difficulty.

Pag. 30. He supposes (*Cogitando* as it seems) that God had made a Compleat Body of a Man, without inspiring him with a Rational Soul, but placing about his Heart an inkindled Heat, or inlucid Fire: *This, like the Fuming of moist Hay, or the heated Steems of working New Wines, would (says he) effect in the Bodies of Men all that can now by Men be performed, except only their Power of Cogitation; and that without the Co-operation of any Soul at all.* And the like (he supposes) may be done also in the Bodies of Beasts: but he found not in his Cogitations, that this was enough to produce Reason in Man, but he dream'd that the same was fully supplied to Man, when God had created for him a Rational Soul, and had joined it to his Body, after a certain Manner, such as the Author had invented for him. Pag. 34. *The Animal Spirits are like the most subtil Winds, or more like the purest Flames, which continually and plentifully ascend from the Heart to the Brain, and by these are the Bodily Members moved.* Pag. 36. Says, *The Automata made by Man, must all fall short in two Points: 1. Nothing can be made to answer properly to unforeknown Questions. 2. Nothing can be made to act Motions beyond what were specially intended.* Not to answer accidental or all occasional Motions. He says, *That Beasts cannot speak, comes not from Defect of Organs in them: witness Magpies and Parrots: (But we do not admit these Witnesses for Proofs.) But (says he) Men*
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who are Deaf and Dumb will find and learn Signs to express their Minds, a plain Sign that Men have Reason, and Beasts have not: And we allow the Sign, and grant the Thing. And he grants some Beasts excel others of their own Kind in Sagacity, Apprehension and Docibility: and so some Kinds excel other Kinds in such Qualities: This (say I) seems a clear Proof that Beasts are not Machines, but have Perceptive Souls, and are Voluntary Agents, knowing both what they do, and having an intent and Design in the doing of it. Pag. 37. Says, *The Humane Soul cannot be Ex traduce, or grow out of Matter, but must needs be created.* Then says, *That the Soul is a thing of great Concernment, and the Error, which is great, next to the Denial of a God, is the Belief that the Souls of Men and Beasts are of the same Nature; and consequently that nothing is to be hoped for, or feared, after this Life, no more than for Flies or Pismires.* It seems the Mans Cogitations upon this Subject were extreemly erroneous, and as much deceived as his Senses ever were, or ordinarily can be, in any competent Sphere of their Activity, as a Christian and Learned. It seems not to be imagined, but that he had perused S. Paul's first Epistle to the Corinthians, and had in the 15th Chapter thereof found written, what that Apostle there delivers concerning the Resurrection of the Dead: and (without the Mention, or least Hint, of a Soul Separately Subsisting) he puts the whole Weight of Christian Religion upon the Belief of a Resurrection of the Dead. The Apostle says, *Such Resurrection is as certain as it is, that Christ is risen:* And if that be not true and certain, nothing in Christian Religion is so: But our Preaching is vain, and your Faith is also vain: Nay, and we are evinced to be false Witnesses, and you are yet in your Sins, and can have no Benefit at all by Christ: and all who are fallen asleep in Christ are perished: If Mens only Hope

in Christ were in this Life, they were most miserable: but the thing is not so, for Christ is risen, as the first Fruits, and at the last Trumpet the Dead shall be raised. And he tells us how and with what Bodies: and concludes, Abound in the Work of the Lord, as knowing your Labour shall not be in vain: for most certainly this Resurrection shall come. So, Matth. 24. Ver. 30. and to 33. Mark 13. 24. Luk. 21. 28. And when that comes, then do you (Christians, and of the Good) look up and lift up your Heads to the Clouds, and above them. So, 1 Thess. 4. 14. Those who are asleep in Jesus will God bring with him: and the Dead in Christ shall rise first, and then shall be ever with the Lord. Mat. 25. 31. shews us the Method and Proceeds of the Last Judgments, and the Rewards and Punishments then to be expected, without Word or Mention of a Separate Self-subsisting Soul, or any thing concerning the same. We need not take the Pains to try our Author's Cogitations by these Texts of Scripture, because the Clearness and Wideness of the Difference needs no Dilucidation, but are apparent at the first View.

We proceed to his Treatise De Passionibus, in the very Entrance to which, we take for observable, That what God hath put together, viz. the Soul and the Body, whilst they are in Composito, our Author Des Cartes endeavours to separate and pull in sunder, taking all Sorts of Cogitation from the Body: and because there is a Body of very great Motion and Heat, viz. Fire, therefore he will take all Heat and Motion from the Soul and bestow it upon the Body; both which Assertions or Propositions we do utterly reject, and do say, That the Soul doth not, nor cannot understand, nor consider without the Animal Spirits, and Organs of the Body: nor hath the Body Heat or Motion without the Soul, and the Energy and Efficiency thereof; nor can have them

without that Assistance and Conjunction. *Artic. 5.* Says, *Men have thought that Heat and Motion depended upon the Soul:* and yet he shews no Reason to think otherwise, and therefore Men may think so still, and, it seems, will do it. *Art. 6.* He says, *Death never comes by any Defect in the Soul.* I say, That is more than he knows, though it should be an Immaterial Spirit: but if a Material one, then it certainly may cause Death by its Deficiency. *Art. 8.* Says, *There is a continual Heat about our Hearts as long as we live, and this Fire is the Corporeal Principle of Motion in the Body.* And we say the same of the Animal Spirits, and Corporeal Flame, which is the Material Spirit. *Art. 9.* is granted. *Art. 10.* Says, *That the Animal Spirits are most subtil Bodily Particles, extream rare, and thin, moving most swifty, and like the Flames of Fire, and never are at rest: these rise in great plenty, from the Heart to the Brain, where they are in continual Action: and they pervade the whole Body and all its Members, and move every Part of it, as Occasion may require:* And for this, we are at Agreement with him. *Art. 11.* We do not well understand, nor so, as to say, he is right or wrong in it. *Art. 12. and 13.* We observe in the 13. that he says, *The Motions of the Brain do excite divers Senses in the Soul.* This I deny: and he offers no Proof of any thing that he says, but goes on, and says, *That besides exciting Senses in the Soul, these Spirits can, without the Soul, move the Muscles and Members of the Body.* He offers our Winking in Proof of this: but I deny his Assertion, and judge his Proof very insufficient. *Art. 16.* Says, *All our Motions, which are common to us with Beasts, may be done by us without the Soul, by a common Temperament of the Body, and the Members and Organs of it, acted by the Animal Spirits, derived from the Heart, and directed in the Brain.* All this I grant: and do take these to be the main Ingredients

dients for the Frame of a Material Spirit. *Art. 17.* Says, *He hath now left nothing for the Soul, save only Cogitare.* Cogitations he divides into two Sorts, one of Actions, the other of Passions or Affections: the Actions are, what the Soul wills to do; the Passions are a sort of Perceptions or Apprehensions found in us, which the Soul doth not make, but receive from Representations of outward Things. All these Cogitations of our Author we do reject; and say, That whilst the Man continues to be so, the Soul and Body neither do, nor can act, or suffer Separately, but always in Conjunction one with the other. *Art. 18. and 19.* He divides his Cogitative Wills and Perceptions as he pleases. *Art. 20. and 21.* And so for his Sorts of Imaginations; and so on to *Art. 25.* There he says, *The Perceptions or Passions of Joy, Fear, Anger, and the like, are referred only to the Soul, either not considering, or not enough rembering that these Passions are as fully visible in Beasts as in Men; and if they be referrable only to the Soul, then such a Soul as Beasts have, may serve well enough for the Subsistence and Acting of them.* *Art. 28.* Says, *No other Perceptions do so much agitate and shake the Soul as these Passions do; but Beasts are as much transported by them as Men.* *Art. 30.* *That the Soul is united to every Part of the Body, and to all Parts of it.* Conjunction is granted. And how this is done, in the Case of a Material Soul, is plain and easie, but not how done in an intire Spiritual Substance: for that is not yet declared by our Author; and we know not that it is Intelligible. For he says truly, *Such a Soul cannot be conceived by Parts, nor what Extension it hath, or consequently, where it is, and where it is not.* *Art. 31.* But yet he says, *There is a Special Part in the Body, where the Soul doth exercise her Functions more perceivably than in all the rest of the Body.* Some have thought this Place to be the Heart, and others to be the Brain: but our
 Author

Author, upon accurate Examination, evidently knows it not to be in either of these; but that it is in one Part of the Brain only, viz. the Middle or most Inward Part of it. There, says he, is a very small Glandula or Kernel, seated in the Middle of the Brain, hanging in the very Channel or Course of the Animal Spirits, so as the smallest Motions of this Kernel can do much in altering the Course of these Spirits; and the Mutations of the Soul, by the Courses of the Spirits, do help much to change the Motions of this Kernel: Parturiunt Montes. We see here what our Authors vast Cogitations concerning the Soul hath brought forth, viz. a *Glandula admodum parva*, a very small Kernel, to be the Chair of State, or the Prime Seat of Judgment for his Imagined Soul. This seems to fall far short of our *Flammula Vitalis*, which with the Blood pervades the whole Body, and actuates the Heart, the Brain, and every other, and most minute Parts of it, living with, and in the Animal, and not quite extinguished, but with our latest and last Breath. He offers us not one Word concerning the Immaterial Soul; of which, if he had any thing to say, though but out of his own Cogitations, this were the proper Place, and this Time his due to produce them: but his Silence gives consent to an Assertion, That he knows nothing of it, neither *Quod sit*, *Quid sit*, *Quando*, nor *Quomodo*, to the *Ubi* only. He offers this Guess under the Terms of his believed evident Knowledge. His Friend Dr. More doth profess to disbelieve him in it, and places the Seat of the Soul in the Fourth Ventricle of the Brain, by divers Arguments, which I (who believe neither of them) will not spend Time to examine. Art. 34. Now let us imagine, says he (as his Mode of Cogitation) that the Soul hath her Seat principally in this Kernel, and thence sends forth her Rays to all the rest of the Body, by Activity of the Animal Spirits,

Spirits, [hence, whatsoever the Soul her self may be, her Rays are not an Immaterial, but Material Spirits, and one would think her Rays should be like her self.] Well, but says he, This Kernel, which is the Principal Seat of the Soul, can move these Spirits, and can be moved by the Soul, which is of such a Nature that she can receive into her self various Impressions, viz. she may have so many Perceptions as there can be various Motions made in this Kernel. Art. 35. The Animal having two Organs for Seeing and Hearing, and two Hands, Arms, Legs, and Feet; the two Organs for Sense receive each the Object, which goes double towards the Brain till they come to this Kernel, and there they join in one, and the Kernel working immediately in the Soul, shews it the Figure as now it is become one Object. All this seems to shew no more but the Products of his own Imagination, led by the Affection which now he bears to this Kernel, as the Embrion of his own Brain and Invention. Art. 36. If the Object's perceived shew Danger, they excite the Passion of Fear in the Soul. Upon this I demand where Fear is excited in the Beasts which have not such Souls, and by what other Means then it is excited in Men? Art. 38. By Motion of this Kernel, Fear is induced into the Soul, and though the Legs may run away without Knowledge of the Soul, yet this violent Motion of them makes another Motion in the Kernel, by whose Help the Soul is made acquainted with its Body's running away. Behold the Natural and Remarkable Effects of Dividing the Soul from the Body, and ascribing some Actions to the one, and some to the other separately, and without Concurrence of the other. Art. 40. The Principal Effect of Passion in Man is to incite and dispose him for Self-preservation, either by Fight or Flight. [He might have omitted the Words in Man, for the Case is the very same with Beasts.] Art. 44. The Soul, by Help of his Kernel, can move the Tongue and Lips: So as this Kernel must be like

a Hand to the Soul, without which it can do nothing of moment. *Art. 45. The Soul cannot excite or remove Passion by its own Power or Will, but is put to contest with it by Arguments and other Natural Helps.* And we know that oftentimes Passions prevail over the Powers of Reason, as if they grew but out of the same Root both, viz. the Activity, Life and Motion of a Material Spirit. *Art. 47. In the Contest between Sense and Reason in Man: Here, says he, the Kernel may be driven by the Soul on the one side, and then by the Animal Spirits violently set on the other side; or some Spirits may present to the Kernel, what they can offer for the Passions; others may do the like on behalf of the Soul, and what it advises and desires; and whither the Kernel inclines, that side prevails over the other.* And if the Case be so, our Author puts Mankind under the Government of an Unknown, Immaterial, but confessedly a very Silly Soul, that must apply it self upon all Occasions to a pitiful small Lump of Matter, a *Kernel*, without whose Kindness and Inclination it must always become subject to the Slavery of Sensuality and Passion. *Art. 48.* One would think, here, that he would say all Souls are not alike, but some are weaker, and some stronger: he hints it plainly, yet without positive Assertion. And if Souls be Immaterial Spirits, then, *An recipiunt magis, & minus*, who knows. *Art. 50. Every Motion of the Kernel seems naturally to be knit to every one of our Thoughts from the beginning of our Lives; and Words which (not naturally, but only by Institution are significant) can excite Motions in the Kernel.* Says, It is observable in Beasts, that though they want Reason, and perhaps all Cogitation, yet they have all the Motions of their Animal Spirits, and their Kernels, whose Motions excite Passions in them as well as ours in us, tending to the same End of preventing Harms to them. But these he will not call

call Affections in the Beasts, but *Motions of the Nerves and Muscles*; which produce the same Effects in Beasts, that those which he calls *Affections* in Men, use to do in them. Whence, it seems clear, he grants the same Nature in Mens Passions and those of Beasts, before needlessly and bootlessly denied by him. His Title to this Article pretends to shew how Mens Souls may get the Mastery of their Passions: but all that he directs upon that Point is, That well-taught Spaniels are learn'd to curb their Passions, and to sit, though they have a mind to run. You see (says he) *the Thing is feasible, even by Beasts, and therefore Men may do it more easily and effectually*. But I doubt of that.

1. Whether Humane Power can do it? 2. Whether Beasts may not as easily and fully be brought to it as Men? Art. 51. *It is plain, (says he) that the next Cause of Passions in the Soul, is no other but the Motion by which the Spirits do stir this Kernel, which is in the Middle of the Brain*. He sets down his own Cogitation, or Fiction, as if the Thing were to pass for a Granted Truth, That this Immaterial Spirit must rule or be ruled by this Diminutive Kernel. Art. 122. He says, *When that Fire which is in the Heart becomes extinguished, we die beyond Remedy*. Art. 137. *Love and Hatred, Joy and Sorrow, Lust, Fear, &c. are all Naturally referred to the Body, and belong not to the Soul, but as it is joined to the Body*. Art. 138. *The Beasts direct their Lives no otherwise than by such Corporal Motions as Men usually do follow, and would draw the Soul along with them, and have her Consent to such Actions*. Art. 139. He says, *We ought also to consider these Passions as they belong to the Soul*. But he hath before denied, they do naturally belong to the Soul: And here he doth not shew that they do depend upon it. And these are all the Particulars we find in this late Philosopher concerning the Soul.

And we observe upon them, That all the Particulars which he applies and refers to the Soul of Man, are applicable to, and agreeable with the Rational Faculty of his Material Soul. And all those Things, Actions or Passions, which he applies and refers only to the Body of Man, are applicable to, and agreeable with the Sensual Faculty of the Material Soul and Spirit of Man; in both which Faculties, and in the Vegetative, the Body is equally concerned, and so is the whole Soul and all its Faculties, in all things that pertain or happen to the Body: and there is no Separation made, or to be made, betwixt the Soul and Body of Man during his Natural Life: And all, which our Author says of the same, is feigned out of his own Heart, or is a Fiction of his own Cogitation, utterly to be rejected, as before hath been said. And we do not find that he hath said any thing Material, for Proof of an Immaterial Soul of Man, or that deserves or requires a more particular Reply, or any farther Consideration.

Hieronimus Zanchius was a Reformed Divine of *Strasbourg*, in the later End of our *K. H. 8.* and writes upon the *Creation, and Gods Works then made*: his Books are in *Quarto*, Printed *Newstadt*, in *Anno 1602.* His Design led him to treat of Animals, and Souls. And *Lib. 7. cap. 2. Sect. 12.* he says the Life of Animals is in their Blood; as *Moses* says also; and that all Men agree, it subsists by Heat and Moisture. *Sect. 15. pag. 595.* Says, *God's Creation ceased not with the First Week, but he still daily creates Humane Souls, and forms the Bodies of Animals.* *Pag. 598.* Every Animal hath an Organical Body, and a Soul with Vegetative, Motive, and Sentient Faculties. *Pag. 599.* The Quadrupedes are the next Sort to Mankind, both for the Parts of their Bodies, and the Strength and Genius of their Minds or Souls, endowed with Senses,

Senses both outward and inward, as Men are, and use the like Actions both as to Life, Sense, and Motion.

Par 3. Lib. 1. Pag. 603. He says, *The Breath which God breathed into Adam was a created, but incorporeal Thing; but the Food then granted to Men and Beasts was alike.* And he cites *Gen. 7. 15.* *The Beasts went into the Ark, and all Flesh wherein was the Breath of Life.* Yet gives no Answer to it; nor shews how this Breath, and that breathed into Man, did differ. Yet he would have us learn hence, *Pag. 617.* That our Souls are not from our Parents, *per traducem*, but only from God, who breathed into Adam's Nostrils; *id est*, says he, *God made him respire by his Nostrils;* and that is not opposed. *Pag. 618.* Again, *This Breath was created, not out of God, but out of some other Invisible Thing: and he then created and gave it, viz. gave the Soul in that Visible Sign.* Shews *Plato* made a Difference between *ψυχή*, *Nostram*, and *σεῖν αἰσθητὴν*, but gives no Answer to it. Says, *Plato, Origen*, and many *Hebrews*, held Opinion, the *Adams* Souls and all other Souls did, and do pre-exist, and are thence called down as new Bodies require, *viz.* from Superior Regions: But this (he says) is both false and absurd. And, to prove this by Reason (he says) *Pag. 619.* cites *Aristotle*, *That the Soul is Actus Corporis Organici, and therefore the Soul cannot be before the Body.* To this we easily assent, and add, That when the Body dies, this *Actus Corporis* must cease, for the same Reason. He argues also, That the Soul is a Spiritual Substance; and it was not needful or proper to put that up at the Nostrils: and that seems true; but makes against his former Assertions. Still there rises a new Difficulty, *viz.* Whether this Soul, if then created, were created first within the Body, or first without the Body, and then was breathed or blown in? The Text favours the later, but the Author favours the former, to the Intent that Men may not think Souls are

still, first created, and then infused; but think rather (as he doth) that Souls are created in their Bodies: and to this end he approves Lombard's Invention of *Creando infunditur*. Cites Essay 2. 22. *Cease ye from Man, Cujus Anima in Naribus ejus est*; which we read, *whose Breath is in his Nostrils*. Pag. 620. *The Soul of Man came to him from without, although created within him*. He will have from without to signifie, of another Nature, or kind of Thing, and not proceeding from the Body, as the Beasts do. But this he only says, without offer of Proof for it. Says, *The whole Soul comes together, viz. Vegetative, Sensitive, and Rational; whence it must come into the Body at the first Original of Life: and there seems no doubt but there is a Vegetative Power and Principle in the Seed, and likely for the Sensual, and there appears no Reason against a like Course in the Rational: these three being all Faculties of the same Soul, from which none of them are separable*. Pag. 621. *The Word signifying Spiraculum Vitarum, is used as well concerning Beasts as Men*. Pag. 624. *Souls of Brutes are sometimes called Spirits in Scripture, but never said to return to God*. Pag. 625. *As God breathed into Adams Body the Breath of Life, who thereupon rose from the Earth where he lay, so shall his Breath effect Life in Bodies which shall rise at Sound of the Last Trumpet*. And as we read, Ezek. 37. Pag. 667. Cites Gen. 1. 28. *God blessed the Man and Woman, and said, Be fruitful and multiply, and replenish the Earth: as Ver. 22, he had said to other Creatures*. This seems to import, Men do generate their Like as the Beasts do; and the Creation of Souls for every fruitful Coition, by Adultery, Incest, or Buggery, is but a Fiction, and not a likely or reasonable Contrivance.

Lib. 2. Cap. 1. Pag. 683, Mans Life consists in Heat and Moisture, not simply, but in Temperament with Cold and

and Dry, and from the Four Elements. The Four Complexions of Phlegm, Sanguine, Cholerick, and Melancholy, Health and Sickneſs, Life and Death conſiſt in a good and fit Temperature of theſe Humors; and the Soul uſes theſe as Instruments for Conſervation of the *Compoſitum*, the General Parts are Bones with their Nerves, knitting them together, and the Fleſh with its Veins, through which the Blood returns; and Arteries, through which the Vital or Animal Spirits have their Courſes: and God hath given to Men a more delicate Fleſh, and more Nice and tender Skin than to Beaſts. *Pag.* 685. And the Temperament and Complexion of their Bodies are much finer. *Pag.* 686. There are Three Principal Faculties of the Soul, *viz.* Vegetation, Senſe, and Motion. 3. Intellect. The Two later, *viz.* Senſe and Intellect, are chiefly placed and acted in the Head; and thence grow the Nerves, paſſing to every Bone and Member. *Pag.* 687. All Anatomists confeſs, That in an Humane Body there are Innumerable Parts and Things which Men cannot find out, and which are known only to God. *Pag.* 689. The Common or Internal Senſe cannot act without the Animal Spirits; and the Soul uſes theſe Spirits, both for Underſtanding, and for its other Actions which are to be performed in the Head: and the Nerves which ſerve both for Senſe and Motion through the whole Body, have their Original from the Brain, and are fixed in it, or to it: There the Soul reigns moſt effectually; and who can expreſs the various Instruments which God hath there provided for her Uſe. *Pag.* 693. The Heart is the Original and Prime Instrument of Vegetation and Life, which it communicates to the whole Body, by its Intenſe Heat, Motion, and Rarefaction of the Blood; and ſpecially it communicates to the Head the Animal Spirits, whereby Motion, Senſe and Cogitation are received and acted.

acted. Thirdly, The Heart is the Seat, Fountain, and Cause of all the Affections; and there are two Principal Motions in it, *viz.* that of the Systole and Diaſtole, or of the Pulse, effecting and Declaring Life: the other Motion is of the Affections, following the Conceptions or Intellect, either with extraordinary Dilatation in the whole Body, as in Accidents pleasing and joyous, or with a like Compression or Contraction in Case of Accidents sorrowful or displeasing. Whence, as Motion, Sense and Intellect have their Original and Activity from, and in the Brain and Head. So Life and all the Affections are derived and acted from, and in the Heart. And betwixt the Heart and Head there is a wonderful Correspondence and Agreement, to the Good and Benefit of the whole *Compositum*. From the Heart, Vital Spirits ascend to the Brain, where they become Animal Spirits; and by these, Intelligence, Cogitations and Notices of Things arise in the Mind, from whence again, such Cogitations and Notices strike upon the whole Heart, exciting and stirring there the Affections, and other Vegetative and Natural Motions, which are either pleasing or displeasing, tending to or towards Joy or Sorrow; the one a great Help to, and Supporter of Health and Life: and the other great Hindrance to, or a Destroyer of them both. *Pag. 694.* The Liver is the Fountain of all the Veins, and the Arteries, through which the Vital Spirits do pass, are always and in all Places conjoined with the Veins; and upon them depend the Life and Motion of the Animal; and the Soul uses the Blood and Spirits to such Purposes: The Liver communicates Blood to the Heart, and that again Vital Spirits to the Liver. *Pag. 195.* And as Blood is never in the Veins without some Spirits, so neither do the Spirits flow through the Arteries without some thin Rivage of Blood with them; and as the Veins have need of the

the Arteries to stir the Blood in them; so the Arteries of the Veins for Nourishment of the Spirits. Pag. 696. Spirits of the Body are Vital or Animal; and the Spirit is a Vapor drawn by Heat and Concoction of the Heart out of the purest Parts of the Blood, and then inkindled [or inflamed] first for Conserving of Life, and next for being a Principle of Motion in the Animal, extending to every Member and Part of it, stirring them up and enabling them to the Performance of those Duties for which they were by God intended and ordained. The Vital Spirit is *Flammula quadam*, bred in the Heart out of the purest Blood, and thence by Vital Heat communicated and conveyed to the rest of the Members, imparting Power and Activity to them by their Natural Heat and Motion, and stirring them to act and perform those Duties for which by Nature and Creation they were ordain'd and made. The Organs for conveying this Vital Spirit into all Parts and Members of the Body, are the Arteries. The Animal doth no otherwise differ from the Vital Spirit, save that in being transferred to the Brain, that hath Power to rarify and make it more Lucid and Subtil, and then, being from thence infused into the Nerves, it incites and enables them to exercise their Faculties, Powers and appointed Offices of Sensation and Motion: And by both these sorts of Spirits, the Principal Actions of Animals, and even of Humane Bodies are effected: Namely, Life is preserved; and thence proceed Nutrition, Generation, Sense, Motion, Cogitations, and Affections. Hence it hath come to Pass, that some have thought these Spirits to be the very Soul it self, or at least the immediate Instruments to it, by which the Body both lives and moves. *Hoc postremum* (says our Author) *verum est*: To which we do not assent, but rather hold with the former.

Lib. 2. Cap. 2. Pag. 697. Treats Ex Professo de Anima, and cites out of *Tully*, That *Dicæarchus* [a Peripatetic Philosopher, and Scholar to *Aristotle*] held there was no more Soul in Man than in Beasts. *This*, (says our Author) *though it should be the Opinion of all Philosophers, we ought not to follow or believe them in it, because the Scriptures* (says he) *are against it. Pag. 693.* He takes it, *pro confesso*, as agreed on all hands, that Souls of Beasts do die with their Bodies, without a Principle of separately Subsisting, after Death of the Body: but there are many Disputes concerning Humane Souls.

1. What a Humane Soul is.
- 2 Concerning its Nature [and Operations.]
- 3 Concerning its Original, Whether by continual New Creations, or that it grow *Ex traduce*, from Generation, [or be pre-existent.]

And, if newly created, then whether first created and then infused, or be created within the Body: Whether the Vegetative, the Sensitive, and the Rational be all one same Soul in Man; or that they be so distinct, as that the two first may die, and the third only be that which can separately subsist: but the Question of the Souls Nature, *est per Difficilis, & per Obscura.* *Tertullian*, *S. Austin*, and *Greg. Nyssen*, have written of it largely; and *Pomponacius*, and *Simon Portius*, two famous *Italian* Philosophers, have since taught, That *Aristotle* held the Soul to be Mortal, and that its Immortality cannot be proved by any sufficient Reasons. But Men must be left to the Evidence of Faith for that Point: and many there are who think there is not enough Evidence to be a sufficient Ground for that Faith. *Pag. 699.* He therefore proposes his first Enquiry, *viz. What is the Nature and Essence of the Soul?* Upon this Query he propounds the Definitions made of the Soul, by three Ancient Philosophers and very learned Men, *viz. Plato, Aristotle, and Galen* (the great *Latin Physician*)

Physician:] but none of them come up to this Point, and therefore he rejects them all, especially that of *Galen*, who says, *The Soul is but a Temperature; and futable Proportion of the Parts and Humours, whereby the Animal hath Life, and the Use of all its Faculties.* And this Opinion he took from his Master *Hippocrates*, and endeavours to confirm it with divers Reasons: and of this Opinion was then *Dynarchus* the Philosopher, and *Simmias*, and divers others. The Author brings three Arguments against this Opinion, but they are rather Sophistical than Solid. He rejects also those of *Plato* and *Aristotle*. But in lieu of them all, he gives us one of his own. Pag. 705. viz. *A Humane Soul is a truly Spiritual Substance, Incorporeal and Immaterial:* Upon this last Word he lays a great Stress: *For (says he) the Souls of Beasts are Essential Forms, but drawn out of Matter, from which they cannot be separated: And there are those who think the Soul, which is the Form to our Body, to be neither Accident, nor Body, and that yet it is Material, so as to depend upon Matter, from which it cannot be separated, and therefore must extinguish with Death of the Body.* Upon this therefore the whole Stress of the Question lies, concerning the Mortality or Immortality of the Soul. Whence (says he) this our Definition ought to be well and fully proved. Says, *Humane Souls have the same Essence with Angelical Spirits; their only Difference being, that the one is Form to a Humane Body, and the other not.*

His Proofs he begins from Texts of Scripture, but we yet in the Bounds of Nature and Reason, will pass them over, *Animo rewertendi*, and consider here his Arguments from Reason only, to which he comes. Pag. 709.

1. He says, *The Soul governs the Body, and resists the Passions: Complexion excites and begets Passions.* Here is the Soul contending against Passions, and Natural Inclinations supporting them: Ergo, here is a Substantial Soul. In Answer, I say, The Soul hath no greater Share

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in the Resisting, than in the Exciting of Passions. But that the Soul is the living and moving Principle, in every Part and Member of the Body, understanding and perceiving, and remembering in the Head, affecting and passionate in the Heart, feeling and moving in the whole Body, and in every member of it. The Souls Regard and Care is for the whole *Compositum*, to chuse the beneficial, and to avoid the hurtful Things. Hence Intellect and Passion are not one of them of the Soul, and the other not the Soul, but both are Faculties of the same Soul. The Heart desires one thing, as vitally Good, or abhors it as Harmful. The Intellect, from common Sense and Understanding, often opposes such Desires, or Fears, from Considerations more percipient and duly weighed; and the Contest rises most often from the Nearness or Distance of what they contend about, *viz.* Present or Future: one Faculty affixing chiefly upon the Enjoyment, and the other contemplating the Consequence withal. Now, if the Soul did govern the Body, as our Author saith it doth, the Contest could not be maintained against it by the Passions, which should naturally be ordered to yield an easie Submission to it: whereas it is too evident, that the Passions do often over-power and over-rule the Intellect: And (as *Aristotle* hath told us) their Contest is more like a Game at Tennis than a Government: sometimes one of them prevails and sometimes the other. So they look not like a Governor, and a Governed, but rather like Equal Competitors, sharing in the Command and Government; and this, *sine fine*. The Contest hath no Determination but by Dissolution of the *Compositum*; and this proves the Thing to be of Nature, and so doth the Universality of it; there being not a Humane Soul rightly constituted, wherein this Contest is not fully evident. Our Author hath well foreseen, that his Definition of the Souls being a true Spiritual, Incorporeal

poral Substance, would be easily granted : But his Word Immaterial was that which would make the Boggle : and therefore he promised diligently to prove the same : but in this Argument we meet not with any Mention of that Quality, and therefore conclude, we are not at all pressed by it. Pag. 710. ----

He propounds Three Rules upon Material Forms.

1. That they act not but when they are Forms of some Body. 2. They are that Principle by which the *Compositum* is acted ; and do not work to Effect, but by the *Compositum*. 3. They are limited in their Extent, not reaching farther than the Subject in which they are. And to these we do also agree. He argues, the Humane Soul is not only the Cause that the Man doth understand, but such Soul doth understand by her self. For this he cites *Arist. De Anima. Lib. 3. Cap. 4.* I have searched that Chapter, but do not find it there, and however do not grant or believe the Thing to be true.

2. He argues, The Senses take Harm by an over-vehement Force of their Objects ; but the Intellect doth not so. This he hath from *Aristotle*. Hence he concludes the Soul to be Immaterial, which we pass for an apparent *non sequitur*.

3. He argues, The less our minds are employed in External Things, the more apt and ready they are to work. This I deny, and say, the more exercised and practised, the more apt and ready they are for those Things, be they Worldly or Contemplative.

4. He argues, The Soul understands and knows it self, its Powers and Actions, and that it is a Substance differing from the Body. All this I deny.

5. Argues, The Intellect can apprehend all Finite Things, but if it were Material it could not discern one Matter from another, nor know their Differences. This I say the Beasts do easily perform.

6. Argues, The Intellect perceives Abstracted Things, and Immaterial ; as God, Angels, Universals, and Mathematical Notions, therefore it is Immaterial. We answer, Universals and Notions are derived from Particulars, and Materials ; and what Men know of God and Angels, comes from Revelation and Sense ; of all which, a Material Spirit acting in and with fit Organs, is enough capable.

7. Argues, *Quicquid recipitur, fit ad Modum recipientis* : but the Intellect turns all into Universals, and Immaterial Notions. This I deny : can do it, I grant. It is capable both of Particulars and Universals : seems alike capable ; not one more Natural than the other : whence the *Modus recipiendi* is first of the Particular, by observing and Correction of which, Rules are framed and Notions raised, by ordinary Proceeding in a Rational Intellect, not needing, or [to me] proving an Immateriality of the Soul.

8. Argues, The Outward Senses convey the Species of their Objects to the common Sense ; that transmits them to the Phantasie ; thence there must be Organs to convey them to the Intellect ; but once come thither, the Intellect orders them, and judges of them without Help of any Organs at all. This, if he can maintain by good Proof, *Erit Apollo*, and shall have the Garland ; but till that be done, we are where we began.

9. *Pag. 713.* His Ninth Argument seems to be a Ramble. *Pag. 716.* His Tenth Argument is taken, *ex non Concessis*.

11. Argues, God is the Souls Chief Good : Therefore she must necessarily have Means to attain to him : but that she cannot do, whilst she is in the Body, obstructed by Sensual Powers, therefore she must have a Subsistence out of the Body, in which she may arrive to that Enjoyment.

ment. I answer; this begs the Question, or presumes the Case determined, that there is such a She as our Author promised to prove, and now brings her to stand upon a bare Supposal, with as little Firmness as when he began his Argument. The Subsistence in Separation is continued to be denied, and, till that evinced to be Erroneous, this Argument is very Vanity.

12. Argues, That which doth really move and act it self, must be Immaterial. But Mens Souls do so, and have a free Will and Choice, to do, or not to do. I demand if these Things be not in Beasts? He says the Elements do not move because they are Material. I demand how he disposes of the Fire, which the World takes to be always in Motion and that Naturally. He says the Beasts can make no Resistance to their Appetites, but must needs follow them: yet every day affords us Proofs that Beasts can, and do resist their Appetites: A Setting-dog hath a great Desire to run, and his Mouth will work, and his Chaps water, and yet he contains himself, and sits still, in sight of his Game, for a long time together.

13. Argues, *Pag. 717.* Men have Power to chuse Loss of their Blood and Lives; and that shews their Souls Superior, and not dependent upon their Bodies. And we agree the Soul to be all that, and that the Intellect hath a swasive Power over other Faculties, and sometimes prevails with them to suffer Pains, and Present Death, in expectation of believed future Rewards: and this by a Power of Discretion in the Intellect, without Dependence upon the Body or Immateriality in the Soul. *Pag. 718.* Says, If the Soul were Material, it would languish with the Body, suffer in its Sicknes, feel its Infirmities, and weaken as the Body grows weak. And all this we say it doth, *Sequitur Temperamentum Corporis*, and that is a Proof of its Materiality. He says, *Mens Minds in Sicknes*

Sickness, and at Death, are more lively sensible of their Sins than in Health [that grows from Fear of approaching Danger of being taken away in a State of Sin, for which Punishment is undoubtedly to be awarded at the Resurrection, without Means or Hopes of any Alteration in the Space intermediate betwixt Death and that; and not from a Quickness of Mind more than, or above ordinary; but from the nearness and greatness of the Concern.] He says, *When Men forsake Worldly Business, they are made more apt for Contemplation:* And it is agreed that there are outward Helps, as Abstinence and Retirement, which may advance the Intellective Faculty of the Soul, and strengthen it against the Passionate and Sensual Faculties; and so it may be assisted by Purging, Bleeding, or other Physick; so by good Air, good Company, and even by good News; which all are Tokens of the Souls Participation with the Body, and induce to apprehend its Material Subsistence with, and in the Body. Our Author concludes, he hath enough proved the Souls Immateriality: but we still deny that he hath enough done it; and how much he hath done towards it, shall be left to common Judgment. *Pag. 719.* He recites his Objections against his Tenet.

1. Men observe Children, born like their Parents, not only in their Bodies, but their Minds: and this seems to grow, *ex traduce*, from the Seed; and therefore the Soul grows from that Root as well as the Body. To this he answers, *It is not always so, but often otherwise, and quite contrary: and that it is so, comes from the Temperament and Humours of the Body, not from the Soul [unless that be also of Material Parts.]* Or if (says he) the Soul have Part in that Substance, it comes from Bodily Tinctures, with which the Soul is closely united. [perhaps he might have said inseparably.]

2. Object.

2. *Object.* *Tertullian* says the Soul is Material, and propagated from the Parents. He answers, *If Tertullian did think so, he was deceived, as he was also in some other Things.*

3. *Object.* If the Soul be Self-subsistent, it must have two Natures; one as *Forma informans*, of the Body, a chief Part of the *Compositum* Man: another Nature, *viz.* Angelical, subsisting and acting as like Spirits do: whereas the Soul taken to be *Forma Humana*, cannot subsist in that Nature out of the *Compositum*: her other, yet unproved Nature, will not be granted, nor assented to. He answers: Grants, *Man is not a Body, nor a Soul, but a Compositum of both; and that neither Part is the Man; and yet when the Body is dead, and the Soul subsisting, this may in some respect be counted for the Man; as being his Principal Part, and all that now remains of him.* But if we deny that to remain of him, his Answer is of no Force.

Pag. 721. *The Soul hath three Faculties or Powers, Vegetative, Sensitive, and Intellective; sometimes called Parts of the Soul, Essential or Substantial: by others Potential Parts: To these, others have added the Powers Loco-motive, and Appetative. Thinks the Vegetative comprehends the Appetative; and the Senses, of the Local Motion: these two may be admitted as Powers, but not as Essential Parts: whence he makes five Powers in the Soul, and but three Parts. Pag. 724. The Vegetative hath three Prime Faculties, viz. Nutrition, Augmentation, and Generation. Page 725. Says, Generation or the Power of it, is Vere Divinum; so as we are thereby Quodam Modo Creators of other Men.*

Pag. 728. *The Sensitive Part of the Soul is substantial, and therefore not annexed to Matter, or to the Body, and so for the Vegetative, and they are Self-subsistent as well as the Intellective*

Intellective Part, and Immaterial and Immortal. We may perceive by this, the Author is resolved not to stick at Straws, but rather to swallow Camels. Pag. 729. *Prime Sensitive Faculties are the Powers of Perception and Motion. The Senses* (he says) *are External or Internal: the External are Five, the Internal are Three, viz. the Common Sense, the Phantasy, and the Memory, whose Organs are placed in the Seat of the Soul, known to us only by Reason, or Collection.* Pag. 733. *These apprehend and judge of Objects conveyed to them by the outward Organs, but can perceive nothing that hath first been brought to them from the outward Senses. In the Internal is also the Vis Motrix; thence the Appetites and Passions are excited [although such Emotions are principally felt about the Heart, and therefore have been thought to grow from thence, and to reside there.]* We agree to our Author in this Assertion. Pag. 736. *As the Middle Part of the Brain is more or less firm, or better or worse tempered, in tanto, Men have more or less Ingenuity and Apprehension; and the like for other Animals. So as this Power of Phantasy depends upon the Organs, to which it is affixed, as the other Sensitive and Vegetative Powers also are, although they are Parts of a Humane Soul, they must not be said to depend upon the Body or its Organs:* We say this last Caution is utterly Vain, and to no Effect or Purpose. The Phantasy hath Three Offices, to receive Perceptions from the Common Sense and to conserve them. 2. To collect the Dispers'd Idea's or Imaginations. 3. To judge of them and discourse upon them. And we see, (says he) *Dogs and other Animals greatly moved in their Sleeps, by Dreams arising from such Causes.* Pag. 737. *That which Reason doth in the Mind, that doth the Phantasy in the Sensitive Faculty, and it comes very near to Intellect it self, and supplies to it the Matters to be thought upon and considered of.* And as the
Phantasy

Phantasy is by its Organ inclined to Vice or Virtue; so is the Mind [or Soul] easily drawn to give her consent accordingly. The Tincture or Seasoning of the Phantasy or Imagination is of great Force and Power: for from thence rise all our Affections, Love, Joy, Wrath, Fear, Grief, Envy, Jealousy, and the like. Pag. 737. Memory is the third Internal Sense. This he divides into Sensitive and Intellectual, and says, That (living the Man) these are so joined or knit together, that they cannot well be discerned or distinguished, one of them from the other, except Men will distinguish them from their different Objects: as that Memory Intellectual deals in Universals; but the Sensitive in Particulars; or if it do hit upon Universals, it is but by Accident: and by this Means a Separated Soul must always retain its Intellectual Memory. To this I say, this Distinction or Dividing of Memory seems a Device of our Author's own Coining, on purpose to serve the State of his Separated Souls. *Arist. De Anima, Lib. 3. Cap. 6.* where he sets the Soul highest; Says, That when separate from the Body, it cannot have Memory: for if it so bad, there must be a Patibility in it. And we know Memory is but an Impress of the Species received, and returned thence to the Intellect, importing a Patibility and an Organical Operation; and the first Chapter of *Aristotle's* Book agrees fully therewithal: and the Author cites no Authority agreeing with him in this Dicothomy or Division of the Memory; and therefore we do by no means admit of the same, but take the Memory for an entire Faculty, which must all stand or fall together; and that the Memory is not capable of Universals except by Accident, we deny. He says, When the Phantasy delivers over to Memory, Conceptions of Things, as *de Futuro*, the Memory retains them not as Future Things, but as bare Conceptions *de Futuro*: And this we agree; or else it cannot

not be a true Record: Whence (says he) the Senses apprehend only Things Present, the Memory records only Things Past; but the Phantasy considers Things Present, Past, and to Come; and makes Provision accordingly, and according to the Temper of the Organ: for Heat and Cold, Driness and Moisture, the Memory is strong and apt, or weak and insufficient: and so it is; Pag. 738. with all the Senses both Internal and External: their Excellency depends upon the good Temperature of the Body and its Organs. He says, Beasts have Memory, but not Remissness, a Power to recover and recall things obliterated in their Memories by help of other Circumstances of Time, Place, or Persons, &c. This we leave as doubtful.

Pag. 740. There are in Animals Three Sorts of Motion. 1. Vital. 2. Commanding or Stimulating. 3. Prosecuting or Endeavouring. That Commanding Force is in the Sensitive Appetite, from whence all our Affections do arise; and they reign and command in Animals, Beasts, and Men as Animal, and act to Motion, the whole Body, or the several Members of it.

The Prime Vital Motion is that of the Pulse, placed in the Heart, the Seat of Life and Vital Motion, acted by the Soul. Pag. 741. *The Actors in this Motion are the Inward Heat and Spirits, viz. the Vital Spirits.* When this Motion ceases, all Animals die, and the Vital Spirits vanish. But (says he) it doth not therefore follow that the Soul dies. If he had proved, or shall prove, that there is a Soul in Man, which did ever live, doth live, or can live, in Separation from the Body, we will admit of this Caution of his, and not infer Death of such a Soul by the Ceasing of this Vital Motion in the Body: Palpitations of the Heart, agitated by the Affections, and the Faculty of Respiration, are also Vital Motions.

Appetive commanding Motion, Pag. 724. is Vegetative, Sensitive, and Intellectual: It consists in prosecuting things

things liked, and avoiding things disliked, with Passion, or at Leisure; cites *Matth. 15. They all proceed from the Heart*, and have their Rise from the Affections: although many Causes may work in, and upon them, *viz.* Complexion of the Body, Education, Conversation, Examples, Doctrines, &c. their general Aspect is upon Pleasure or Pain, to follow or avoid: the Vigor of their Motion grows from Lust, Wrath, and Fear, or present outward Sense, greatly affected; the Affections are not ill in themselves, but useful, helpful, necessary; for nothing is from God, or Nature which is not Good: the Evil which they produce is but by Accident. *Pag. 744. The Prosecutive Power lies in Local Motion, This hath its Root in the Brain, whence the Nerves and their Power and Motion are derived, animated, and enlivened, by Spirits from the Heart. This, (says he) Galen teaches, who is in that Point to be preferred before any other Testimony.* But (it seems) both he and *Hippocrates* his Master, were mistaken concerning Man's Compages of Body and Soul, if our Author fall out to be right.

The Powers moving the Nerves, and in them, are the Vital and Animal Spirits, and thence Motion is derived to the Muscles, Bones, Joints, and every Member: These Spirits, which are partly Corporeal, and partly *quasi* Incorporeal, [or Spiritual] excited by the Soul, [omitting how or by what Means] these Spirits move and guide the Nerves, which are like Reins to the whole Body; and they quicken and guide the Muscles, and the small Cords or Strings which reach to them: By these are the Bones, Joints and Members of the Body moved: And thus the moving Power of the Soul prosecutes the Mandates of the Appetite and Affections: this seems a weak or foolish Sort of Soul, that will or must use its Motive Powers to satisfy those Affections, which drive to Action against

the Will and Dictates of the Soul it self. Whence we conclude it more likely, that all these Motions are Natural and Animal ; that Intellect or Reason is one Natural Faculty in Man, and that it is Chief, and hath a Priority of Order and Power in him ; that Sense and the Affections are another Natural Faculty in Man ; and that Vital Inclinations and Powers of Vegetation are another Natural Faculty in him, not divided by so many Souls, but that one Soul serves all these Faculties, *viz.* that Flaming Spirit or Principle of Life, Motion and Action, first breathed into Man by his Creator, and once quite extinguished, can never be again rekindled but from Heaven by miracle. A Vital Spark or Origine of this Fire (likely) may be kindled in Heat of Coition, lodged in the Matter by Ordinance of Nature and her Director. This hath its appointed Natural Times and Means, first of Vegetation and Motions, then of Sense and Affections, and lastly of Intellect and Reason. The Matter, Shape, and Organs of the Body, do by Degrees enlarge themselves, and grow ; and they increase the Blood and Humors, which nourish continually the Vital Active Flame : whence the Increase of Body and Soul goes on together, till they arrive to their Fullness of Stature, Proportions and Activities ; and in Ordinary Course of Nature, they grow, stand, and decay together. This Active is the Motive Principle, enlivening and quickening all Man's Faculties to act according to their Natural Powers, Propensities and Appointments. If any Organ or Part of Matter be out of Order, this Active Power (not being Rational, but in the proper Place for that Faculty) cannot remedy that Want, but can only put on to Action, all that is in the Body fit for it ; inclining and helping them to and in the Actions that are proper or peculiar to them ; in the Heart, the *Primum Vivens*, and most Vital Part of the Body. This
Flame

Flame and Heat is most Predominant and Intense ; there the Blood is purified, and rarified, and refined ; there the Vital Spirits are generated, and thence they are dispersed to several Parts of the Body, but chiefly to the Head. In the Heart therefore we place the Chief Seat of Life and Vegetation, for whose Defence each other Part will be ready to expose it self; knowing and feeling that the Loss of that Fort destroys the Microcosm. The Place of next Value to this (but of much greater Activity) is the Head : for there reside the Senses both Internal and External ; and there resides also the Rational Faculty, *viz.* the Intellect and the Judgment : so as these two Faculties of Sense and Reason are very close and near Borderers upon one another ; and although our Author go with the Stream, of deriving Mens Affections all from the Senses, therein seems to be an apparent Mistake : for as we do allow to the Intellect a Will, as well as to the Senses an Appetite ; so there must be allowed to Reason a Power of making and gaining the Affections, of equal or greater Potency and Might, then that which is attributed to the Senses. Whence, in Contests betwixt Reason and Sense, or Will and Appetite, that Part which prevails upon the Affections must be Victor over the other : for the Affections stirred and gained, excite, move, and sway the Heart, which is drawn and bent by them to resolve and execute accordingly ; and there appears no such Difference between the Prevalency of either of these Faculties, as that Men can determine which doth ofttest prevail, or which of them is naturally endowed with the most strong and prevalent Power : each have a Power in some Persons more than in others, and in all Persons more at one Time, or upon one Occasion, then upon another. In no Persons naturally doth the Stream run one Way : but, as *S. Paul* says, *'Tis not of willing, or running,*
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but God gives the Victory perhaps often. But we cannot confide that so it shall be always, nor can by Nature be expected often. He who thinks he stands, may be nearer a Fall than he is aware of. These two Faculties have a natural and durable Contest from Sun-rising to Sun-setting, from the Cradle to the Grave; sometimes one prevails and sometimes the other, according as *Moses's* Hands are held up or let down: whence the Inference seems both easie and strong, That there is no likelihood of a Rational, immaterially Spiritual Power or Government in Man: For it seems such a Power or Government would easily and speedily put an End to such Contests, and not suffer them to continue Mens whole Lives; nay, and from Generation to Generation, and in all Ages. *Aristotle* compares the Contest to a Game at Ball, for the Uncertainty of its Event; and so we find it still; the Case is nothing altered: which is a plain Argument the Thing is Natural; for *Naturalia non Mutantur*. We do not hold fit to make strong or positive Conclusions in Things of much less Moment and Doubt than the present Question, and therefore shall leave Perusers to draw out of the Premises such Conclusions as themselves think reasonable.

Pag. 742. Our Author goes on, and says, *There is a very near Likeness betwixt the two Faculties, Sensitive and Intellective: so as the Old Philosophers have called the Intellect by Name of the Internal Sense; so did the Platonicks and Peripateticks:* And thence our Author collects such a Similitude between them, that he resolves so to divide the Intellective Powers, as he had done the Sensitive. Thus we see the Ground upon which he goes, in groping out a Means to say what he pleases of the Intellect. He says, *The Intellect hath two Parts or Faculties, viz. the Aprehensive and the Motive: in the first it joins with*
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the Memory, in the other with the Will; and these two, Apprehension and Motion, are necessary in all Animals. Pag. 745. There is a two-fold Force in a Humane Intellect: one, that it hath Power to understand Intelligible Things; the other is the actual and effectual understanding of them: This Difference seems Airy: for Nature doth not act frustra: but if it give a Power, it always provides an Act or Effect of it. He means by Intelligible Things, Abstracted Substances, and Universalities, [the same Things which he spake of at the Beginning,] Pag. 746. under the Name of a Double Intellect, viz. *Agentis & Patientis*, understood a Double Power; by one of them it understands; by the other it doth re-act and judge of its own Understanding. Pag. 747. Says, *The Passive Intellect is a Part of the Intellect, that it neither needs nor has any Material Organ.* Yet he allows the Intellect and all its Powers are in the Body, but not affixed to any Organ, or using any. [I demand how doth he know, or can prove that?] Says he, (*By way of Reason*) *If it were any way tied to Organs, it would perish and extinguish with those Organs.* This I grant, and partly believe that it doth so. But says he farther, *If the Case were so, then as the Organ grows old and infirm, the Intellect's Operations should fail accordingly; which we see (saith he) it doth not.* Which we see (say I) it doth evidently. I grant it lasts as long as any other Faculty, and longer than the most of them do. *Arist. De Anima, Lib. 1. Cap. 5.* hath it both Ways. First, he says, *The Intellect is not spoiled by Age: and therefore that if an Old Man had a Young Eye, he would see as well as when he was Young: of which there is little Certainty.* Then it follows in the same Chapter, *Intellect and Contemplation (its Prime Part) do decay, [in Man]* ἄλλου τῆς τοῦ εὐνοητικῆς, *by the Failing or Corruption of other inward Parts; as is clear and apparent in such as live*
to

to extream Age ; and till their Organs or Spirits are by such Age either wasted or corrupted. In Fools and Madmen, he grants, the Fault grows by Defect or Disorder of the Organs : *But this (says he) is only in the Phantasy, and that the Phantasy is a necessary Organ for the Soul to work by, whilst she is in the Body :* And it doth not yet appear that she hath any other State ; nor that by her own (any thing) Being, or Power, without Bodily Organs, she either understands her self or any other Thing, although the Author doth here make bold to assert all this without other Proof than just before mentioned and answered.

Pag. 748. *The Active Intellect (our Author says) is the Splendor of the Soul, creating Intellectual Power ; as Light enables Men to judge of Colours.* Then he cites *Aristotle's* high Expressions concerning this Part of the Soul ; and yet he refuses to agree with *Aristotle*, that this Part only of the Soul is Immortal : but he will have the Suffering Part also to be Immortal ; being resolved it cannot possibly be so by halves, let *Aristotle* say what he will ; but for Reasons he gives none, relying upon what he had said before. Pag. 749. Divides the Intellect into Practical and Speculative : Says, *God (when he creates a Soul) puts two Principles or Sorts of Notions into it ; one, a Power to discern and distinguish Good from Bad ; the other, a like Power of discerning Truth from Falshood.* But we neither consent to his imagined Creation of Souls ; nor that there are such distinct Powers or Principles in it ; but do conceive both these Abilities of Distinguishing, to arise indifferently out of the Humane Faculties of Common Sense and Reason.

Pag. 720. He says, *There is a Memory peculiar to the Intellect, and not fixed or placed in any Organ, nor of any Material Nature.* But for maintaining this *Dogma*,
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he neither gives Reason, nor cites Authority; therefore it may pass with us for a Figment of his own Brain, and without any more Consideration. He says; *The Will is the Intellectual Appetite, not fixed or placed in any Organ*: And says, *That even the Sensual Appetite is not without Reason for its Guide; and Men have Reason for Guide of all their Actions*: And to this we agree: but do say, that in the Intellect resides the Reason; or the Intellect is the Humane Reason, or Rationality residing in the Head, and amongst the Organs of the Brain, assisted by the Common Sense, Phantasy, and Memory, fixed in the same Region, and amongst the same Organs used by them: That the Power which it hath amongst them is not Compulsory, but Swasive, or, at the highest, but Judicial. There seems in the Faculty of Reason to be a Judicial Power, and that both Will and Appetite (if that be any real Distinction) are attendant upon this Power; and that neither of them do, or can move towards Execution before they have obtained a Sentence from the Judgment upon their Side. The Affections, principally Ambition, Covetousness, Lust; and the Passions, Anger and Fear, and all their Dependents plead for their Satisfaction, and offer their Reasons and their Violences, and Dissatisfactions and Desires in Evidence for obtaining Sentence from the Judgment upon their Sides, or some of them: against which, the Reason or Intellect offer their Evidence and Arguments for obtaining Sentence of the Judgment upon their Side: and this Sort of Pleading may depend before Barr of the Judgment for a longer or shorter Time, and as the Case is less or more pressing: but before a Judgment be pass'd, there can be no Execution in the Microcosm: for both Will and Appetite (which seem to differ but in Name and Objects, being really both but the same Thing) but they are both: or

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that Faculty is estopped from moving in Execution, until the Judgment have pass'd Sentence, and given Direction thereupon. To this Sentence the Voluntary Faculty is naturally, and therefore easily and continually obedient ; setting all instruments at work for intended Performance of such Resolutions, until the Judgment depart from such Decrees and change them, as many times it comes to pass ; and presently the Voluntary Faculty shifts its Course accordingly, like *Ezekiel's* Wheels, as if the Spirit that is in the Judgment, were also in the Voluntary Faculty : and this, by a Law of Nature, which can by no Art or Endeavour be altered. And hence we may discharge much of that Load which is commonly cast upon Mens Affections and Passions ; they are doubtless ill Perswaders and Soliciters, but they can effect nothing without they do first prevail upon the Judgment, to gratifie them in passing Sentence on their Behalf : for that sets the Voluntary Part at work, and that excites and directs the Bodily Members and Organs to act accordingly, and casts the real Guilt, arising from all Crimes, upon the Man in his best and highest Faculty, *viz.* that of his Judgment. We have a Maxim in Law, *viz.* *Non est Reus, nisi Mens sit Rea* : and thence if a natural Fool, or real Madman, do rob, beat, ravish, kill, the Law will not condemn him for it, because his Mind cannot be Criminal : He is without Reason, which only can give him a Mind, [and yet, by the Way, if an Immaterial Soul there be in Men, it seems such Men have that ; but the Law looks upon Reason as the Mind of Man, and will not condemn one who acts necessarily without it.] It seems, if Affections could drive to Actions, without Consent of the Judgment, it might be alledged in Diminution of the Crime ; but the Case looks otherwise : for the Judgment may be reluctant in its Consent ; but it must consent, and so become

come guilty, or no Execution can follow. And the Voluntary Part seems to be at no Liberty, but necessarily attached to the Decrees of the Judgment: For what that Judges best for the whole Man (all things then appearing in Judgment considered) the Judgment will decree, and the Voluntary Part must apply it self towards the Execution of that Decree, as all Things are done in Nature, and Creatures, by an easie Inclination and Propensity, free from any Violence or Compulsion: all being acted by the same Spirit, different Faculties and Inclinations, but all under the Rules of one Judgment, which seems to be supream in the Government, and hath that one Rational Faculty for Advice or Counsel, one Voluntary Faculty for Execution, by moving the Nerves as the Fountains and Reins of Motion: and though divers Senses have double Organs, and there be divers Passions, and many Affections, not easie to be governed; yet is there but one Common Sense, one Organ or Place of Phantasy, and but one Memory: and though Passions and Affections at divers Times are very Violent, yet are they not able by themselves to bring any thing into Execution, without first obtaining a Sentence or Consent of the Judgment or Judicial Faculty, which hath yet no Arbitrary or Tyrannical Power, but acts under the Law and Rule imposed by Nature, of decreeing only that which appears best for the whole *Compositum*, the Man, under such Circumstances as then come under present Survey of the Judgment. It is true, that the Judicial Faculty is very liable to Mistakes, and to be misguided by the Power and Violence of Passions or Affections, as well as by its own Ignorance and Infirmary. For better setting out of which, we may consider an Example or two. *S. Peter*, we find, was a true Servant of his Master, and professed with Sincerity a Resolution rather to die with Christ than to deny him;

him : and yet, when (soon after) he was snapp'd by a sudden Demand, If he were not one of his Lord's Disciples, his Passion of Fear rose up against the Truth of his Affection ; and that Passion offer'd at the Barr of his Judgment, That if a true Confession were made, the Appearance was likely and strong, that he should be made a Co-sufferer with his Master, and then it would certainly go very hard with the whole *Compositum*. The Judgment decrees (for the Avoiding of this Suffering) as best for the Man, all things then in Prospect considered ; the Voluntary Power then sets upon Execution, it moves the Nerves of the Tongue (the properest Instrument) directing first to deny, and then to forswear the Truth in that Particular. But presently again, upon a Review of what he had done, and the Fault committed, the Judgment disapproved and changed its over-hasty Decree, and its Executive Power, the Will, directs Motions of Grief, and sends plenty of Water into his Eyes, as a clear Testimony that his Change and Repentance was not feigned but real. The Case of *Judas* was not unlike: his Covetousness prevailed upon his Judgment to decree it best for the Man to earn the desired Wages of Iniquity ; the Voluntary Power acts in Execution accordingly: it moves the Feet to go, the Tongue to declare his Design, and his Hands to receive the desired and promised Reward, and to perform his Bargain: and yet, presently, as soon as he saw Christ was condemned, he found his Faultiness, and grieved, and repented, and brought back the Money ; Judgment decreeing, and Will executing, and finding none that would receive it, he by like Powers acted, threw the Money down with Indignation: then ghastly Fear, and Horror of Conscience tormenting and instigating the Feebleness, Ignorance and Error of his Judicial Faculty, induced it to decree, That it was best for the Man in that

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Estate to shorten his own Life; and the Attendant Will, moves his Hands to tie and fasten fit Materials, then to put his Head into the prepared Noose, and the Execution was performed accordingly. And there seems to be nothing done in Man, or by him voluntarily, and as a free Agent, but what first passes the Judgment with its Approbation. And yet these Passages cannot appear to Mens Feeling or Sense, except there be a considerable Time allowed for Rumination; for then the Debate and Resolution are somewhat perceivable. But in short or sudden Cases and Occasions, all pass within us after a Spiritual Manner, and unperceived. The Spirits acting are Thin and Pure, to an Ivifibility and Imperceptibility, quick as the Flame, or even as Lightning. So as the Dispatch of these Proceedings may be made in a Moment of Time, and without any Perceivance in the Person. Thus by Occasion of our Author's Dividing of Memory upon a novel and singular Phancy of his own, there hath been set forth a Model of the Microcosm, somewhat different from what Men have formerly conceived of it. But we now return again to our Author.

Pag. 750. He calls the Will the *Vis Motrix*, and the Spirits, Nerves, Muscles, and Members, the *Vis Prosequens*, [or rather should be the *Vires Prosequentes*.] He calls the Voluntary Faculty, the *Queen in the Body*: and we have given her such Part in our Constitution of Government, as a Queen at *Chefs* acts in the Regulation and Effects in that Game.

Pag. 753. Says, *The Humane Soul, at every Conception, is created, ex Nihilo: that the Vegetative Soul extinguishes in the Sensitive when it comes, and the Sensitive in the Rational when it comes*; and thinks the two former may be generated.

Pag. 757. Questions how Men differ from Brutes? *Averroes* answers, *In the Cogitative Faculty, which acts by Organs.*

Organs. The Author replies, *This is a Sensitive Power, and doth not really differ from the Phantasy: for that which is a more simple and dull Phantasy in the Brutes, is a more acute Phantasy in Men, and is called Cogitation in them.*

Pag. 759. The Doubt concerning the Original of Souls, is a difficult Question, and always was so: And Three Prime Points in it. 1. The Efficient, or *Causa ex qua*, whether they are *ex nihilo*, or *ex Re præjacente*. 2. When they were made, whether in the Beginning, from the First Creation, and so do pre-exist, or in Future Times. 3. Whether they are made before or after the Formation of the Body, or at one same time with the Body.

Some thought Souls were communicated to Men from the Soul of the World, of like Matter to Heaven and the Stars, and therefore Incorruptible and Immortal, created at first to a certain vast Number, and remain in Repositories, till called by the Formation of their destined Bodies. And this was the Opinion of *Pythagoras*, *Plato*, and most of the Academick Philosophers: And this infers a Transmigration of Souls into several Bodies. *Origin* thought that Souls were so created, but in time, after the World created; and that they were by God sent down, or did of their own accord descend into Bodies fit for them, in due time; and some other Divines were of that Mind.

Some thought Souls were part of God himself, others that they were by Angels made of Fire and Air: Others that God made only the Soul of *Adam*, and that all future Souls, are derived by Propagation from him; and that as Men have their Bodies from his Body, so their Souls from his Soul, radically; but yet Immortal. Some who so believed, thought the Soul Corporeal, and therefore generated. Others thought it a Spirit, and propagated

gated from the Generators Soul, as one Light kindles another. This last Opinion, *Apollinaris* and many other Bishops did hold, and especially the Western Churches.

Others thought God created New Souls, as there was Occasion for them; so *St. Jerom*, who says, the Church of his time did so believe. *St. Austin* would not condemn either of these two last Opinions; he inclined rather to the Creation of New Souls, but confess'd he knew not how to prove it from Scripture. Those who hold the New Creation of Souls, differ; some think it created in the Body, and some without the Body, and some that *Infundendo creatur*.

Cites three sorts of Spirits, P. 761. viz. God, who always was, and shall be; then Souls of Brutes, which neither were, nor shall be always: then Angels and Souls of Men, which were not, but shall be always. Cites this out of *Ficinus*. P. 762. The Author argues against *Origins* Opinion of Pre-existent Souls, says, The Soul is Mans proper Form, who consists of a Soul and Body; and it is natural to this Form to be united to its proper Matter or Body; and against Nature to be separated from it: and it is *Præter Naturam*, that a Humane Soul separated from the Body, should so remain till the Resurrection: and therefore it would be *Præter Naturam*, that Souls should pre-exist, by a Creation of all at once: Whence this is repugnant to the Wisdom of God and the Course of Nature. It is natural, and *per se*, that the Soul should be with the Body, and against Nature, that it should be out of it; seeing it is the Bodies proper Form [so much as it cannot be said to be there *in loco*, as *Arist* observes] and it is there, as in its proper Being. The Soul of *Adam* sinned not without the Body, nor have other Souls done so; and therefore have not deserved to be punished without it.

P. 763. says, That Opinion of the Souls being derived from Generation, as well as the Body, held by *Tertullian* and the Western Church, is much followed and strongly defended: for the more rational deriving the Guilt of Original Sin, upon all Mankind: for that unless Mens Souls be propagated from *Adam*, as well as their Bodies, by what means should Original Sin come to be attached to the Souls of all Men. For if Souls be of new created, and out of nothing; they must be either created sinful by God, or how else should sin come upon them in their Mothers Bellies; where they cannot commit Sin, nor be contaminate by Lust of the Parents, who do not generate the Soul: Nor can its Contiguity with a Corrupt Body, defile it: Also that Conjunction is the Act of God. Those Fathers therefore held it necessary to believe the Generation of the Soul as well as of the Body, to the intent they might have a sufficient ground of Casting the Guilt of Original Sin upon all People. And for this respect *Austin* and those of his time, would not reject or condemn this Opinion held by *Tertullian*, *Apollinaris*, and the Western Churches; *Ausi non fuerint damnare*: and cites to the same purpose *Eucherius* and *Gregory the First Bishop of Rome*, P. 765. our Author means to prove, That Humane Souls are New Creations, made by God out of Nothing.

1. Because *Adam's* Soul was so created, our Bodies are of the Earth, like his; and likely our Souls like his, by Creation. I say to this, We do not find a Creation of *Adam's* Soul, but that God breathed into him the breath of life; gave him breath or respiration; this kindled in his Blood and Humours (then ready) the Flame of Life: till that is again quite extinguished, the Man lives, and nourishes that Flame by the like respirations; but that Flame extinguished, the respiration ceases, and the Man dies beyond

yond all Humane Power to help in such Cases. The Soul parts, together with the Breath and Flame of Life, and never was found but together with them in any Body, or other Place, or Manner whatsoever. It seems this Flame and its Active Powers, is not only inseparable from the Soul, but that most likely it self is that Soul, as well as it is in the Beasts: With it, and by it, they live, move, and act: With its Extinguishment they die and turn to immediate Corruption, and, *Gradatim*, to their Original Earth and Dust: So was it with *Adam* and his Soul and Body, and from his Time hath so continued, without Exception, save in *Enoch* and *Elijah*, by Divine Power, or Miracle, manifested in reviving *Lazarus* and some other dead Bodies, by re-kindling in them the extinguish'd Flame of Life.

2. He doubts not but that *Eve's* Soul was like *Adam's*; and if his were created, so was hers. And this we grant; as well the one as the other.

3. *Adam* did not speak of her Soul, but owned her Body of his: therefore he knew not her Soul, or what, or whence it was. Whence 'tis not likely her Soul was made out of his, but was a Creation from nothing. I grant her Soul was not made out of his, but made like his. The Body, Blood and Humours, being prepared and fit, the Flame of Life was kindled in her by the Divine Power: and after her first Breath, she lived by Respiration as *Adam* did, so long as that Flame of Life continued unextinguished, and she was made, and so long she continued a Living Soul, or rather a Living *Compositum* both of Body and Soul.

4. If the Soul were generated, there would be a subject Matter, out of which it grew: And then *Solomon* could not properly say, *it returned to God that gave it*: but it should rather return into such Matter as it was

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raised from. He says *Austin* applied this Saying of *Solomon* only to *Adam's* Soul, or the Original of Souls: for that he would not oppose the Generation of Souls. But the Author says, it must doubtless be understood of all Souls. Concerning this, I say, it appears as clearly, that *Solomon* was not resolved concerning Humane Souls, whether they went upward or downward, or what became of them, upon a Solemn Consideration and Argument: Yet he doth after, and without Argument, summarily say, the Spirit returns to God who gave it. In both Places our Translators use the Term of Spirit, and not of Soul. The Breath, Spirit, and Life, which is in Man, goes not (perceivably to Sense) any whither. Likely it is, the common Opinion of his Time was for a Separate Subsistence of Souls. For we read, *Saul* applied himself to the Witch, for bringing up of *Samuel*, intending his Separately Subsisting Soul: And the Devil favours this Opinion, in pretending to be *Samuel's* disquieted Soul. In these few Words of *Solomon*, it may be conceived, that, unresolved in himself, he thus expressed himself, in Compliance with the Common Opinion of his Time and Country: Also what is intended by Spirit, Whether Breath and Life, or Soul, seems not very clear? *David* says, When God takes away Men's Breath, they die and are turned again to their Dust; *Psal* 104. But if he let his Breath go forth, Men are made, and the Face of the Earth renewed. This Informing Breath, first breathed into *Adam*, leaves the Body at Death, returns (says *Solomon*) to God who gave it. But elsewhere says, he knows not what to think of it, whether it go upward or be extinguished with the Life, as those of the Beasts are.

5. and 6. Page 766. He cites *Isa.* 59. *Zach.* 12. *Exod.* 21. That God makes the Souls: And what *Austin*

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answers thereunto: *That it is by God, that they come from the Parents.* He cites *Theodoret*: *That the Foetus in the Womb, is first an unformed Embrion: then becomes formed into the Perfect Shape of a Body, and after That it first obtains a Soul.* Pag. 767. And if so, How can the Soul rise out of the Seed, or from Generation? If (says he) *you will say, that in the Seed there is Vis Animæ Parentis, out of which the Infant's Soul arises in due Time.* This he refuses by any means to admit of: but why, he doth not say: because it is against Reason or Nature. But because then it would follow, that the Soul must be Corruptible and Mortal. And to this Conclusion (which he maintains with divers Arguments) we do easily agree. Pag. 771. See the same.

7. *The Soul of Christ was not from Generation. Ergo, other Mens are not so.* I say, It seems Christ was born from the Seed of *David*, and was the Seed of the Woman: and being by Operation of the Holy Spirit upon her, might be made and born in all things like to us, except Sin: For what he took by Generation from the Holy Spirit could not partake of Sin. And it seems Temerity to affirm any thing concerning Christ's Soul, which is not revealed (as this Point is not:) for that neither the Manner nor the Matter, can be traced or found out by the Powers of Humane Reason, or the Dependence of Natural Causes; to all which Proceedings this Birth is an absolute Mystery.

P. 769. He says, both these Opinions, viz. that of a continual New Creation of Souls, and that of Propagating them by Generation, have had great and many Abettors and Defenders in the Church, For the New Creation of Souls, he enumerates *Greg. Nyssen, Theodoret. S. Jerom, Leo I. a Bishop of Rome, S. Ambrose, Hilary*: Says, *Flesh generates the Flesh, but the Soul is the Work of God.* I say this is

no absolute Denial of the Souls being generated, as *Austin* hath said, by God's Power and Providence: For the Souls being generated with the Body, held *Tertullian*. Pag. 770. *S. Augustin*, *Greg. I.* a Bishop of *Rome*, he omits here *Apollinaris* and most of the Fathers of the Western Church before remembered.

The Opinions differed upon two Difficulties: some would have a New Creation, for that Generation concluded Souls to be Mortal: others would have Souls generated with the Bodies, because whole Man is involved in, and put under the Guilt of Original Sin, which if his Soul were Newly created by God, can have no sound and reasonable Derivation upon it. Our Author means to shew how New created Souls may be taken within the Guilt of Original Sin.

Pag. 772. He begins with Philosophers who have highly extolled the Soul, and said it came from God.

Pag. 773. 1. Says, *Souls and Angels are of the same Nature, Kind and Substance, alike subsisting of themselves: and as one Angel doth not generate another, so it is for Souls, they generate not.* I say this Parallel of Souls and Angels is bold, but never granted.

2. Says, *The Soul can understand and will without the Body or its Organs, and therefore subsist without it.* I grant both alike, and one as much as the other.

3. *The Soul is an Immaterial Spirit, and cannot be propagated, no not from another Soul: and if it rise from another Soul, it cannot be Immortal.* All but its Immateriality is granted.

4. *The Opposers say the Body cannot infect a New created Soul with Original Sin, much less (says he) can it generate such a Soul; nor can such a Substantial Immaterial Spirit proceed from Flesh and Blood, a Spirit which needs not any Bodily Organs, but can act alone, and by its own single Power:*

Power: and if one Soul could produce another, yet that cannot be done by Efficiency of Seed or Corporeal Generation.

5. *The Soul is Immortal and Self-subsistent, neither dies nor decays with the Body, and therefore is not generated by it, or proceeds from it.* I say, these two Arguments proceed *ex non concessis*: the Inferences are reasonable, but the Foundations fail, and are not granted, nor enough proved.

6. P.775. *If the Soul be propagated from the Seed, it is but as Trees and Beasts are: and if the Seed be Corporeal, the Spirit thence arising must be Material: for that which is of the Flesh is Flesh: whence the Soul must be Corruptible and Mortal.* I grant his Arguments, which (he says) cannot be easily refuted, except by such as will reject his Principles of the Soul's Immateriality and Self-subsistence, as we have done from the Beginning, and yet continue to do.

Pag. 775. Now he comes to his Case of how his New created Souls may be justly involved in the Guilt of Original Sin? and he begins (as commonly Men do in such Undertakings) to prove *Obscurum per Obscurius*, viz. the Thing proceeds from Gods Decree, that so it should be. I ask how doth he know that? He doth not pretend particular Revelation for it. No, but (he says) *God did Decree to join these New created and pure Souls with Bodies conceived in Sin, although he knew that thence it would follow, those Souls should thereby become infected with Sin.* But not one Word of Proof, neither of the Decree, nor how the New Soul is infected, nor that it is so infected. And we dare not take his Word for all this: but he goes on. *First*, (says he) *God decreed to permit Sin*: but he proves not that, and yet it seems to stand in great Need of proving. Then he decreed, the Guilt and woful Effect of *Adam's Sin* should be derived upon all his Posterity.

rity. Still he needs Proof of a Decree of God in this Point. Then God (says he) decreed the Redemption of the Elect by Christ, and reprobating all the Residue of People. Hence (says he) it comes, that many Things are by God done, and permitted against our Rules of Justice and Goodness, which are in his Power easily to binder or alter: And because he doth do or permit such Things, we must conceive that Things so done or suffered to be done, are certainly agreeable to Justice and Goodness, (he says) in respect to God's Order and Decrees: I say, in respect to his Nature and Being. But we both agree, Men do not know how to reconcile Things so done or permitted, with the Common Rules of Morality amongst Men. And it seems it had been no ill Course for our Author in this Case to have said, Souls must be thus infected with Sin, by God's Decree, although it be above our present State to know, either the Manner how, or the Reason why.

Pag. 776, & 777. Says, *God made Man in his Image, just and upright, and so might his posterity have continued.* I say, *If God had not (as our Author says) otherwise decreed it.* Well, but by Adam's sin, all was lost, both to him and his posterity; for as *Levy paid Tithes to Melchizedeck in Abraham*, so all Men sinned in Adam. I say this Comparison seems apt enough, deeming *Levy's payment in Abraham* but Notional or Putative; and alledged Argumentative: (Says our Author) *Adam's Sin was not more actual to him, then it was original to all his posterity: There followed a propensity to sin in Adam, and thence a Corruption in the Nature of all his Posterity, called, Original Sin, as a Penal consequence of that Offence; Adam's disobedience being imputed to all his Off-spring, to bring the New created Soul under the guilt of this Original.* The Author denies to say that properly, and really, the Body doth work upon the Soul, and so infect it; but he doth say, *That in the instant*

stant when God joins the Soul (newly by him created) to the Body, conceived in Sin, the Compositum, becomes Man, and then, and thenceforth, Adam's Sin is imputed to this Compositum existing in the Womb. He says, Some take Original Sin, only for a Corruptness in Mans Nature, or a Propensity to Sin. This he avoids, as making it harder to shew, how this can come into a New created Soul, over which the Body cannot have power; nor will God (it seems) indow, or infect it, with this evil inclination; nor will there be any other likely means for this to arise in the Soul, save only by Propagation.

Pag. 778. But yet he will find a means to do this; and (he says) It arises from the just appointment of God, that all Adam's Off-spring shall have such a Corrupted Nature in them, taken from Adam, as their Fountain and Original; and this should reach to the Soul, as well as to the Body, under the Name of Natural Corruption. So it grows not from the Bodies infecting the Soul, but by the Will and Appointment of God. To this I say, The Words or Intent that Adam's Off-spring should be corrupted, can reach no farther than to what comes from him by Generation; which Souls (our Author says) do not: And the Soul Principal in Man, who upon breath given him, became a Living Soul: And therefore an Appointment that Newly created Souls (as he says all are) should all be necessarily corrupted, and inclined to sins continually; for one Offence of the Old Adam; with whom they never had any relation or affinity, nor any derivation from him; (Our Author intitles it just) but it seems to me very incongruous and heterogenial to Rules of Equity and Reason. He doth not prove such Appointment of God, nor offer to maintain by Reason, that the thing would be justifiable by the ordinary Rules of Equity or Reason. We therefore take it all for his Fancy, and that he is under

der a mistake in the main of this Argument; and that what is true in, and concerning the guilt of Original Sin, is much more maintainable by those who raise Souls, as well as Bodies, from *Adam* by Generation: then by those who do believe that God creates new Souls for the supply of every successful Humane Coition; not to speak of those betwixt Man and Beast, where the product is of a Humane Shape.

Pag. 779. Now he comes to defend the Justice of God's Proceeding in this Case, and says, *Though God put the Infected Body and the Pure Soul together, God doth not instill or put the Evil Qualification into the Soul; nor cause it to be infected by the Body; but the Corruptiion of the (Pure Newly created and much to be pitied) Soul, grows upon it only by accident. If Adam had not sinned, God would yet have been always making New Souls, as he is all the World over; and he joyns Souls and Bodies per se, but the Souls are infected per accidens. All are Words and Fancy, without shewing the difference betwixt per se and per accidens, in this Case, or Answer to what he said before that the Original of this Corruption in the Soul, is God's own Appointment: whence he makes New, Clean, Pure Souls, and appoints them to be corrupted, and to be made wicked, and fall (for exceedingly the greatest Part) into everlasting Burnings: those who are perswaded may believe what he says. Pag. 780. Says again, Adam was the Root and Foundation of Man and Sin; and this Natural Contagion descends from him upon all his Posterity: as well upon their New created Souls as their propagated Bodies, by the special Ordinance of God. But some (says he) will except, How can Adam's Sin be imputed to Mens Souls, if they be not generated? for else they were not in the Loins of Adam when he sinned. He answers, The Soul and Body make the Man, and you must not divide*

divide them in Examination of this Matter. Souls or Bodies are not born apart, nor come from Adam singly: nor is Sin imputed to the Soul before it be joined to the Body: It is Men, that come from Adam, not their Souls or Bodies; and the whole Person is called Son of Adam, and the Son of Man. We say so too: All are Sons of Adam, and of Man, Souls and Bodies. And when he divides them, and brings one from Creation singly, and the other from Propagation singly, he offends, Male dividendo. God puts them together, they live together; so they are born, and it seems they are generated together; and we may apply to them, 2 Sam. i. 23. Saul and Jonathan were lovely in their Lives, and in their Death they were not divided, but fell together.

Pag. 781. He says, Christ is called the Seed of David, and Son of Man; and yet his Soul was not generated. This is neither proved nor granted: For he was like to us in all things, (as Man) Sin only excepted; and that Manhood he took from his Mother, a Daughter of David, and a very Woman: he took all that was Man from her, and as much as other Men take from their Parents. Pag. 782. He says, The Soul comes not from the Parents, but is created by God, but its Principle of Existence comes from the Parents: for that it did not begin to be or subsist, but in the Body disposed and prepared for it: [And this makes him hold, that the Soul is created in the Body disposed to receive it.] Whence (says he) the Soul may be said in a manner to be generated by the Parents. It seems this Sort of Argumentation is meer Trifling: For, the truth is, either the Soul is generated as well as the Body, or it is not. That Man is generated, is according to Nature, and agrees with Scripture: But, That his Soul is a New Creation at every fruitful Coition, is not revealed in Scripture, is against the ordinary Course of Nature, and seems a

meer and bare Humane Invention and Fiction, introduced for the better maintaining the supposed Being of an Immaterial Self-subsisting Soul in Man, and is of no other Use, nor hath any other Foundation or Ground, but an Intent and Desire to fortifie and maintain that Opinion; and thence, and for that only End it is, that our Author hath bestowed so much Labour about it, with what Success, must be left to Judgment. He cites *Contarenus* and *Ficinus*, That the Production of Souls is in, and by a Medium betwixt Creation and Generation, and that the Animal Spirits (which are a Medium betwixt Soul and Body) do knit and unite the Soul and Body together: He catches at any Saying that sounds towards a Solder for knitting and strengthening of his Precarious Assertions; for these Sayings make as much against as for his Opinion.

Pag. 782. He begins to put Objections against his own Opinion to the Number of Nine, and gives Answers to them: the Main of which Answers is grounded in *non concessis*, viz. That Christ was perfectly generated from *Mary*, and yet he took not his Soul from her. Therefore (says he) *Parents do generate others perfectly like themselves, although their Souls be not generated.* We have said, All that was Man in Christ, viz. Soul and Body, came from the Virgin (for any thing appearing.) And we do say, That if Souls be not generated as well as Bodies, the Parents do not generate others perfectly like themselves, nor near like themselves, but Carkases rather, or Bodies that have no Life in them, not a Man: for that, *Forma dat esse Rei.*

Pag. 784. Respondendo, Repeats, *The Soul is created pure; then of that and the generated Body, Man is made: then God fastens Adam's Sin upon the Soul and Body, or the Man, by Imputation: and thence the Person yet in the Womb,*

Womb, becomes involved in the Guilt of Original Sin. This he said before, and it is the main Ground he stands upon, but not granted nor proved, no nor probable, that God should use a Pure, Young, Innocent Soul in that manner, and make the Number of such Souls, decreed and intended for eternal Torments, so exceeding great, in Comparison of those intended to be saved. That God should do this to Pure, Innocent Souls of his own immediate Creation; we cannot, dare not believe it, without most undeniable Evidence: And yet he gives us none, but his own bare Word for it, or his Opinion, possibly his Concept, which we find no sufficient Reason to follow.

P. 786. Says, Hilary thought that the Soul was first formed, and before the Body generated: and this (says he) would serve our Turn well, to prove a Separate Subsistence of Souls: but that thereupon would follow other absurd Consequences: Others think the Soul is formed after the Body: of which some think it first created and then infused, which also proves it Self-subsistent: But (says he) the most received Opinion is that of the Schools, viz. That the Soul is created in the Body now formed and ready for its Reception, Infundendo creatur.

He says, The Generative Formation of the Body, is first from a Milky Substance, then changed into a Bloody one, and then into Flesh, Bones, &c. and lastly, to a perfect Formation: And so for the Soul: first, there is in the Seed, not a Soul, but the Vigor of a Soul; whence rises in the Body a Vegetative Soul; whence the Embrion lives: shortly after which, there is by a like Vigor in the Seed, a Sensitive Soul produced, and the Vegetative is extinguished: then Sensitive Soul extinguishes, and the Rational Soul succeeds thereunto, but not by the Seminal Vigor, but by the sole Creation of God, out of nothing. And thus his Tenet

sets God at continual Employment to create a Number of Souls every Day, all the World over, without Warrant of Scripture or Reason, or the general Consent of Antiquity. And he says: *Thus Man, by Generation, prepares for God a Body into which God may introduce a Soul of his own Creation.*

Pag. 787. Here he places the chief Seat of the Soul, not in the Head, but in the Heart, that it may be in the Middle of the Body; and calls the Soul a Part of Humane Nature, not perfect without its Body, and therefore desiring a Re-union; all contrary to his former Assertions.

Pag. 788. Says, *The Body doth nothing without the Soul, Nec ferè Anima sine Corpore.* Pag. 793. Says, *The Soul is not Tota in qualibet Parte, nor in any Part, nor affixed to any Organ, no nor Tota in toto, and yet the Essence of the Soul is Tota in toto, & in qualibet Parte, as Light is in the Air, both Light and Heat appear in different Degrees, in divers Places, and yet their Influence reaches to the whole Horizon.* Pag. 794. *That which is Indivisible, Totum est, Ubi est; and this holds in the Soul: And so God is in the World, and every Part of it; and as Soul and Body united are yet distinct Soul and Body.* So, Pag. 798. *the End of Reason, and a Humane Soul, is to know and love God: but the Intellect is like clean White Paper without any Character upon it, and cannot perceive but by the Senses, nor work without Bodily Organs, and those must have Life or else they could not have Sense, and Life must have Nourishment: whence there is in the Soul a Nutritive Faculty for Support, Augmentation, and Procreation; then a Sensitive Faculty, being a Power of Perceiving External Objects, for Benefit and Safety of the Animal; next, a Power to retain and preserve the Species or Idea's of what was perceived; and then a Power of offering them to the Intellect, for obtaining a Judgment upon them.*

Pag. 799. *The Humane Soul, though it work in the Body, yet it doth not work by Organs of the Body, and therefore its Actions are not common with the Body, applying this particularly to the Intellect: And That, (he says) is endowed with certain Gifts or Impressions, by God, at the Creation of the Soul; that by Help of them, Men may better comprehend all other Things: And that there are such common Innate Notions, Experience doth manifest. Calls these the Sparks and Seeds of Knowledge in Man: But this, he confesses, is rejected by Aristotle, which yet he would make some kind of Argument for Souls being created; and therefore prefers the Platonick and Stoical pinion before that of Aristotle, and therefore will not admit of the Rule of nothingh being in the Intellect, which came not thither throug the Senses, to be absolutely true; but only, that for the most part it is so; though he have repeated and granted this Rule, without Exception, several times before.*

Pag. 800. Says, *That for all these Impressions made by God upon Souls, yet the Intellect is still as a White Paper without Writing or Character upon it; and therefore must seek to obtain its Knowledge from without it self; and this it seeks from the Senses, and from God, by his Word and Spirit. How the Intellect should be as fair White Paper, and yet have Characters imprinted upon it, I do not conceive, nor divers other Things late before delivered by our Author.*

Our Author seems to have pursued this Argument concerning the Soul, through all the known Particulars that may be belonging to it, and yet hath not thoroughly satisfied himself thereupon, and therefore he begins again with it, Pag. 802. and runs descant upon it all over again, unto Pag. 851. repeating and confirming his former Arguments. First he quotes Texts of Scripture, to
Pag. 809.

Pag. 809. and there quotes the Opinion and Consent of the World to his Opinion.

Pag. 810. He begins with Sayings of Philosophers, *Pythagoras* and *Plato*, who held Pre-existence of Souls, and consequently their Separate Subsistence: then *Alcmaeon* and *Anaxagoras*, who held their Spirituality: then the Stoicks. Pag. 812. He comes to *Aristotle*, and says that he had no Will to declare his Opinion concerning the Soul, but did on purpose speak obscurely about it. *But yet*, (says he) *Aristotle did not say it was Material or Mortal*. And for Proof of this he quotes 14 Places out of *Aristotle's* Writings, which was not needful on our Behalf; for that this Assertion was before agreed by us: This reaches to Pag. 820. and there cites *Turks*, *Tartars*, *Persians*, he might have said *Mahometans*, agreeing to his Tenet; and so other Barbarous Nations. Pag. 821. He comes to Reasons, first upon Moral Congruity, that there must be future Reward and Punishment, which he thinks cannot be, without a Separately-subsisting Soul, and goes on, to 12 Arguments, reaching to Pag. 827. Pag. 828. Says, *If the Soul come from Generation, it must be Elementary and Material*. Pag. 829. Brings Arguments from the Souls own Actions and Motions. Pag. 830. Adds a 13th Argument to his former 12: and thence to Pag. 834. he makes up his Arguments to 20. And he cites *Enseb. Hist. Lib. 6. Cap. 36*. where we do find, that in *Origin's* Time there arose in *Arabia*, Authors of a Pernicious Doctrine, who taught that Souls died here with their Bodies, and that at the Resurrection they rose again together: and a great Synod was summoned upon that Account, and *Origin* sent for unto it; and he so discoursed and disputed, that he purged their seduced Minds from this foul Error cited by our Author, Pag. 804. It seems the Opinion was condemned in that Synod by *Origin's* Assistance,

stance, but that also the Thing is not such a Novelty, as (without his Testimony) it might seem to be.

Pag. 835. Our Author comes to cite and confute Arguments made against his Tenet. 1. *We see nothing part at Death of a Body, but a vanishing Breath, nor can perceive, and hardly conceive, what a Soul is, or should be, without a Body.* Hence (he says) *Men must doubt of God and Spirits.* Pag. 837. Arg. 4. *The Soul cannot operate without the Body, and therefore doth not so subsist.* He says, *The Soul doth Understand and Will without the Body,* Pag. 838. *and the Intellectual Memory remains in a Separated Soul, and so Love, Joy, and their like, in an Intellectual Manner,* Pag. 839. Arg. 5. *In great Weakness of the Body, the Souls Operations are also feeble.* The Sum of his Answer to this, is a Denial of the Thing; and whether true or not, is left to Judgment and Experience. Pag. 840. *The Soul parts unwillingly from the Body: this argues, she doth not apprehend the going to a more perfect State, but rather to Corruption or Extinguishment; and Christ would have avoided this Cup; and yet he knew that was his Way to a Resurrection and future Happiness.* To this he makes a long Answer, not to be summed in few Words. Pag. 841. Arg. 7. *The Soul is troubled with divers Afflictions; but Spirits or Immaterial Substances are not subject to Mortal Perturbations; therefore the Soul is not such a Spirit.* He answers: *The Bodies Contrariety to the Soul is the Soul's great Affliction: and if Angels were so knit to Bodies they would be as much troubled: and in Man this Perturbation is one Effect of Sin.* Pag. 843. He compares Dying to the Child's Leaving the Womb, which he fancies the Child is very unwilling to do, just as Men are to die. And he proposes 10 Similitudes in this Supposition, which seem not well grounded nor weighty. Pag. 845. Quotes Texts of Scripture,

Scripture, urged against his Tenet, and answers them; but Three in all. Then he comes to the Opinion, that Souls departed do sleep till the Resurrection, void of all Operation till the Resurrection: and then the Bodies rise from Death, and the Souls from their Lethargy: *This Sleep (says our Author) is plain Death, as that of the Body is called Sleep. Pag. 846.* He says, *Sure it is, good Souls separated, do go into Heaven and enjoy the Vision of God: and the evil do go into Hell: but they are not completely Happy or Unhappy till the Resurrection.* But from whence he takes this Rule he shews not, nor offers Proof of it. It is an absurd Thing, and against God's Wisdom, That the Form of any Body should alwaye subsist separately from that Body: I say, if this be absurd, it is very near of Kin to Absurdity, That it should subsist at all without its Body. It was objected to him, That if Souls went to Heaven at the Death, what need was there then of a Resurrection? He answers, *The Form or Soul could not always subsist without the Body.* Why not, say I, as well as do so for Hundreds or Thousands of Years? Says he, *It would be absurd and against God's Wisdom.* I do perceive this Consequence, and he doth not offer to prove it; therefore I think it no more absurd in the one Case than in the other. *Pag. 847.* Says, *The Separation of the Soul and Body is by Violence; and Nulum Violentum est Perpetuum. I say, nor Diuturnum.* Cites *1 Cor. 15. 19.* *If there be not a Resurrection, Christians are of all Men most miserable.* How can that be, if good Souls go to Heaven at the Death, and there behold the Face of God. He answers; *This Saying concerns only the Bodies of Christians, and not their Souls. Their Bodies (says he) would be most miserable.* Not more miserable, say I, than the Bodies of other Men, and therefore not of all others the most miserable. He cites
Psalms

Pſalm 146. 4. When the Breath of Man goeth forth, he ſhall turn again to his Earth, and that very day all his Thoughts periſh. So Pſal. 78. 39. Mans Spirit as a Wind, paſſeth away, and comes not again. Pag. 848. He will not allow Spirit in theſe Places to ſignifie the Soul; but in Places making for him, it muſt do ſo: as when Stephen ſays, Lord Jeſus receive my Spirit. Cites Pſal. 115. 17. and in other Places: The Dead praise not thee, O Lord, nor all they that go down into the Silence: But the Living do it. So, Iſa. 38. he answers, Souls after Death do praise God: proved, Rev. Chap. 5. and Chap. 19. and oppoſes this Trance to the other Texts. Pag. 849. Cites Job. 17. 16. Alſo in the Grave the Weary are at reſt and fear no Oppreſſor: Therefore bad Souls not puniſhed.

Pag. 850. He cloſes his Treatiſe of the Soul, with a long Definition of it, according to his Mode, and with all the particular Qualifications which he hath before deſigned for it. We may now obſerve, in ſhort, upon this Author, that he was very much inclined and bent to maintain the Immateriality of the Soul, as a thing without which there could not be a future Reward or Punishment: a Miſtake wherein all are involved (or pretend to be involved) who maintaintain his Opinion. We ſee he hath been very laborious about it, hath read all that he could find written of it, and ſtudied, and delivered to us a Multitude of Arguments about it; and hath ſhewed Learning, Judgment, and Induſtry, to a high Degree, joined with Integrity, or a good Meaning and Belief that he did well, and beſtowed his Pains upon a Subject that deſerved them; and that it was a very Needful Truth which he ſupported: But with what Succeſs he hath done it, muſt be referred to Judgment, after Peruſal of the Answers which have been offered to his Arguments, upon the Differences ariſing between the O-

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pinions of the Author and the Answerer, upon many Occasions or Particulars: and because we have very much studied and affected Brevity, in both our Observations and Answers, it need not be doubted, but that those who are desirous of a more full Satisfaction upon this Point, will think our Author worthy of their own Perusal concerning this Subject, and many others.

Franciscus de Oviedo, a Jesuit, wrote a Body of Philosophy, and in it, *Of the Soul*, Printed in a large Folio, at *Lions*, Anno 1640. and therein, *Fol. 6. N. 17*. He joins with others in finding Fault with *Aristotle's* Definition of the Soul, because he doth not tell us, *Quid sit Anima*, but *Cujus sit*. Our Author offers to mend that of *Aristotle*, by a Definition of his own, viz. *The Soul is the Constituent Act, or Moving Power of a Compositum, that is able to exert or exercise Vital Actions*. I say, this seems a Difference without a Diversity, or but one pretended: and it may be collected, that a Soul hath no proper *Genus*, or such Specific Difference of its own, whereby it can be defined or known; nor that it can be conceived otherwise than as it is a Constituent Part of a *Compositum*, by the Conjunction of a Soul and a Body. Whence we pretend to infer, That the Soul, in its Nature, is not a Substance subsisting by it self, or in Separation from its Body; nor can be otherwise defined or understood, than by its Reference and Relation to a Body. Both our Definitions call it the *Actus Primus* of the *Compositum*, or of an Organical Body: so as we have no Conception of it at all, save by the Relation which it hath to the Body, or to the Man, and without that it is to us unintelligible: and thence, it seems, a Separate Subsistence cannot be Natural to it, or at least to our Conception or Knowledge of it.

Fol. 8. N. 2. He says, *There is no Degree of Reason in Brutes, and but some Degrees of Sense: and in Brutes we find no Degree of Intellect, or Sign of it, but all they do, is by Instinct.* To the contrary of this, we have said before, that Beasts do know by single Intellect, and are taught to remember Duty, and deny their Appetites, and obey their Teachers and other Men, in Things which they have learned, and use both Obedience, and a Rational Subtily in them. He says every Soul is the Act of a Mortal Body; that an Angel is a Simple Compleat Substance, but the Soul is an Incompleat Substance, ordained to be totally Compounded with the Body, with which it is united, that by Means of the Material Organs, it may produce Sense and Intelligence in such Bodies as have them. This I take well enough to agree with a Material Soul.

Fol. 10. N. 15. He says it is objected, *The Humane Soul doth so communicate it self to Matter, as that still it keeps its own Subsistence.* He answers, *This Soul is the very Form, and though it have its Proper Subsistence, yet it doth totally communicate it self to Matter, because its Nature is Essentially united to Matter:* and for the Form to communicate with the Matter, is totally to be united to it. He says, *Humane Souls are produced by Creation, other Souls by Generation: but the very Being of a Form is its Union with the Subject.* Yet, not to depend upon it, Objectors say, the Humane Soul works without any Dependence upon its Subject [or the Bodily Organs] and therefore is not a true Form. He answers, by granting it works so in a State of Separation, but denies it doth so in a State of Union with the Body: and in this, he contradicts our next preceding Author, who will have the Soul work without help of the Body or its Organs, even whilst it is in a State of Union with the Body. And our Author agrees with *Aristotle* in this, That the Souls not work-

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ing in a State of Union without the Bodily Organs, is an Evidence that a State of Separation is not Natural to the Soul: For *Aristotle* puts the Matter upon this Trial, and our Author agrees the Evidence demanded.

Fol. 11. Nu. 4. Divers have thought the Soul to be Material: as Cleanthes, and Chrysippus, and many of the Stoicks: and so Apollinaris of Alexandria, and Tertulian. Nu. 5. Many Old Hereticks thought the Soul to be a Spark of the Divinity, or a Particle of God: so Philo-judæus. Fol. 12. Nu. 6. Origen thought the Soul not distinguishable from Angels. Nu. 7. The Luciferians said, It was propagated from the Seed. Nu. 9. Origen taught that Souls were Angels, who after having sinned, were for their Punishment put into Bodies, as into Prisons. Nu. 10. Others said the Soul was in the Body, as Light is in the Air, a Directive Qualification: and this, divers do say, was Aristotle's Opinion. Nu. 16. Cites the Lateran Council, under Leo X. saying, It is as certain that the Soul is Immaterial, as that it is Immortal: and that it is Immortal, is de Fide.

Fol. 13. Nu. 17. He argues, The Soul as a Natural Form, is not capable of knowing Spiritual Beings, nor of making Collections, or Universals, or Reflex Discourses; concerning all which, we have before spoken. Nu. 19. Angels know by Intuition; but a Soul only by Apprehension, Composition, Discourse, Perceivance Internal, and the Outward Senses. Nu. 22. The Soul is Form to the Body, therefore it must be produced in Union with it, and cannot naturally be produced in time before the Body.

Fol. 14. N. 27. The Soul, as Rational, is united with the Body, because it exercises all Acts of Reason in the Brain, upon the Disposition of which, it doth depend, for such Purposes: and if the Organs there do fail, or are obstructed,
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the Soul cannot act Reasonably, as appears in Distracted Persons, or Furious, or otherwise disordered. Nu. 29. and 30. Cites Cajetan and Ferrara, who do not allow the Soul, as Rational, to be the Natural Form of the Body, or united to it as such; but would have it placed in a Superior Degree to the Body; which our Author doth not allow.

Fol. 18. Nu. 7. He argues, a Material Phantasy offered to the Intellect, produceth therein a Species impressed upon it, or expressed in it, the Action which is here productive of this Spiritual Species received in the Soul, depends upon the Phancy, which is a Corporeal Thing: Whence a Thing that is Spiritual may depend upon one that is Material.

Fol. 19. Nu. 11. He denies the Mode of the Union betwixt Soul and Body to be Spiritual. And I say, it seems not Miraculous, but Natural. However, many of our Authors conceive miraculous New Creations and Unions, upon Fruitful Coitions, Lawful or Unlawful.

*Fol. 20. Nu. 16. Seems to believe, that in the Union of Soul and Body, there is a Penetration and Mixture of both. Nu. 17. And that a Spiritual Thing may consist of Parts. Nu. 18. Says, The Soul is not compounded of Essential Parts, viz. Matter and Form, Nu. 21. nor of Integral Parts; but is an Indivisible Entity. Fol. 21. Nu. 26. This Soul (is objected) may inform, or be in divers Parts of the Body; therefore it may be in many more Parts; and, though Indivisible, may inform a very great Bulk of Matter. He answers, *The Soul is fitted for a Humane Body, and terminated in it, and is neither too great or too little for it.* I say this needs Proof, and yet hath none. *Fol. 22. Nu. 28. The Soul can inform but one Heart and Head, and such other Parts as are in Connexion with them, or unseparated: but no Proof offered.**

offered. And what shall be said of one Joint-Body to the Navel, and thence to both Bodies and Heads, of which divers Examples have been. *Fol. 24. Nu. 14.* Says, *The Material Soul, as in Beasts, may be Indivisible into Integral Parts.*

Fol. 25. Nu. 1. Says, *Certain it is, that Souls in the Body do act diversly in divers Parts of that Body: it Sees in the Eyes, Hears in the Ears, &c. Fol. 27. N. 19. and they are acted by the Soul, in, and according to the Aptitude and Power of the several Parts and Organs of the Body, and as God hath appointed them to be performed and done. And to this I agree.*

Fol. 28. N. 1. Some hold, that all Souls of one Sort or Kind, are Unequal one to another: Contra: Others say, there can be no Unequality amongst them: In this must be observed, That to be Equal, is one thing, and to be Alike, is another thing: nor are they the same with Agreeable or Disagreeable. *Fol. 35. N. 33.* One Man may have more perfect Accidents than another; and so for Operations, by reason of Accidental Advantages or Disadvantages: and so one same Person may be accidentally more or less Perfect at Times. But this proves not an Inequality amongst Souls. *N. 34.* Not proving a Natural either Inequality or Dissimilitude, he proposes a Prudential one: For, (says he) the Affirming that Judas had a Soul equal to that of Christ or his Mother, would be harsh and imprudent: and therefore we may say, Souls existing, may be both Unlike and Unequal. And even from the Ground laid in Generation, Degrees of Qualification may arise. *Fol. 36. N. 1.* Each Living Creature hath a Soul, and but one. *Fol. 37. N. 7.* The Vegetative and Sensitive are formally included in the Rational Soul, for that is the Formal Principle of Humane Life and Sense. And I do agree, them and Reason, to come all from one Principle. *Fol. 41. N. 1.* Wit can either be separated from

from Knowledge, or it cannot. [We have said it cannot.]

N. 3. He cites an Opinion, from *Ariaga*, that Life or Living is Real or Intentional; the Real Worldly, must have a Nourishment, as in Plants, Brutes, and Men, the Life Intentional hath Principles of Knowledge and Appetite, comprehending God, Angels, and all that have Life. Whence, says he, Plants live only on the Gross or Real Life: Animals that have Sense, *viz.* Brutes and Men, live Really and Intentionally; God and Angels, Intentionally: this, says our Author is a feigned Invention.

Fol. 50. N. 3. Says, *The Soul doth concur, both effectually and immediately, in the Exercising of its own Operations.* The Soul deserves well or ill, according to the good or ill Will, and the Effects of it: whence it is, the Soul that is free [and not the Will.] Merit and Demerit grows from a Liberty to do, or suffer, or not; and therefore this Liberty belongs immediately and principally not to the Will, but to the Soul: so the Soul is truly free, and hath Power to determine its own Efficiency and Operations; agreeing with what we have before spoken concerning it. N. 5. *The Will is Coeca Potentia, and cannot work, but as it is determined by Knowledge; and the Knowing Principle is that which is free formally.*

Fol. 52. N. 7. Says, *The Soul hath no Parts, but the whole concurs to every Vital Action in Hand, Head, Feet, &c.* This, I say, is the inconvenient Result of Framing the Soul to be an Immaterial Substance, and impartible. Hence follows our Author's Assertion, That the whole Soul must be undividedly acting in all Parts at once, and wholly in every Part, which to unprejudiced Persons, looks very like unintelligible. N. 11. *The Soul is the formally intelligent Principle.* Fol. 53. N. 14. He says, *The Senses in Man are subjected in Matter, as the proper Subject where it is inherent.* That the
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Soul is not a proper Subject for its Inhesion: for Material Accidents cannot be produced out of a Spiritual Subject. Matter united to a Sensitive Soul, is not therefore Sensitive; nor for being united to a Rational Soul, is it Rational: but the whole Compositum is by Force and Power of its Form, Sensible or Rational. N. 17. And the Material Sensations are united to the Soul, which is the Principium Sentiens, and yet may not be a Recipient of the Sensations. N. 17. For the Soul informs Matter in which it is not inherent, but united to it. N. 19. Though a Form be united to a Subject without being inherent in it: yet, no Form can be inherent in a Subject to which it is not united; and therefore Sensation received in Matter and united to the Form, must be likewise united to the Matter.

Fol. 54. N. 21. Sensations of Brutes are both subjected and united in their Souls: but Sensations of Men are only united to their Souls, [because that is here taken for an Immaterial Spirit, whence Material Agencies cannot arise Productive.]

Fol. 54. N. 1. It is (says he) a great Question amongst the Learned, Whether the Faculties, such as Nutrition, Generation, Sense, Intellect, be really distinct from the Soul or not? Some say that they are not; and some that they are: Others, that the Vegetative, viz. Nutritive and Generative, are really the same with that sort of Soul; but that the Sentient and Intelligent Faculties are really distinguished from those Souls. N. 3. The Will, if divided from the Soul or Intellect, cannot have Knowledge, and therefore not Freedom of Acting: nor is any thing essentially Subsisting of it self: N. 4. but dependently upon the Intellect or Judgment; and that is most knowing and free, and by that Voluntary Faculty is determined.

Fol. 56. N. 11. Begins to cite Arguments for proving that the Faculties or Powers are distinct from the Soul, and answers them.

Fol. 58. N. 1. He raises another Question, *viz.* granting such Faculties really Identified, or to be really undistinguished from the Soul ; Whether then they be not formally distinguished from it ? *N. 2.* He says they first are formally distinguished from one another ; and then that every one of them is so distinguished from the Soul, at least inadequate. *Fol. 59. N. 9.* Questions if there can be an Intellective Faculty without the Voluntary attending it.

Fol. 65. N. 1. *Anatomists do find, that from the outward Organs of the Sense there go Nerves which lead to the Brain, by which the Vital Spirits represent the Images received, unto the common Sense, or inward Faculty, that can discern. Dogs cannot bark without Sensation : this (in their Sleep) cannot be outward : therefore they do so by Force of their Sense Internal.* *N. 2.* Says, *There is in Man a Sensual Appetite, besides his Will : And if so, (says he) there must be also a Knowing Principle or Power to guide it.* And this, he says, is the Common or Inward Sense. But to this I do not agree : but say, The Contest doth not seem to be betwixt the Will and the Appetite, but betwixt Reason, and the Affections, and Passions, each endeavouring to incline the Judicial Faculty to pass Sentence on their behalf. And the Passions, as Wrath and Fear, do even strive by their Violence, to over-power and compel the Judgment to pass its Sentence on their Side, that the *Compositum* may obtain a present Quiet, which without giving some Degrees of Satisfaction to those rebellious and potent Contestors, it is not likely to do : But upon a Consent obtained, the Voluntary Power (call it Will or Appetite) is readily subservient to such Agreement of the Judgment, and hath no Power in Nature to resist such a Decree, its Dependence being upon the Judgment, as upon its Natural Guide and Director ;

rector ; without whose Consent, the neither will, or naturally can act : so as there is no need to make the Intellect Guide to the Will, and the Common Sense Guide to the Appetite ; but the one Guidance of Judgment will serve them both ; or there is, in truth, no real Difference between them. *Fol. 65. N. 3.* There are divers Acts of the Sense or Senses Internal. 1. It is Perceptive of the Objects delivered by the Senses ; and thence is called the Common Sense. 2. It conserves the Species so delivered, *Revolvendo*, and is called the Imagination. 3. It can know them and distinguish them one from another, and thence is called the Affirmative Power. 4. It can compound and join these Species together, with what Coherence or Incoherence it pleases, or as may happen ; and this is called the Phantasy. 5. It records and remembers such Objects, and conserves Things apprehended for Future Times and Uses ; and this is called the Memory. Doubt may be, whether a Power or Faculty shall be constituted for Performance of every one of these Offices, or that one Common Power shall be said to perform them all ? Our Author defends, There is but one Common Internal Sense acting in all these Performances, (if in truth they be distinct or several) they all may proceed from one Power, and it is not reasonable to multiply Powers more than is needful, especially for Men of his Judgment ; which was, That there were no Powers in the *Compositum*, which were really distinct from the Soul : And in all this I am at Agreement with him, *viz.* That there are no Powers or Faculties so really distinct from the Soul, as that they can act to Effect, without the Excitation and Assistance of the Soul. Hence the Soul moves the Hand, Foot, Heart, and all Members ; sees in the Eyes, hears in the Ears, expresses in the Voice, perceives in the Common Sense, compares and compounds in the Phantasy,

Phantasy, records in the Memory, reasons in the Intellect, and judges in his Supream Seat or Power: it desires in the Affections, excites and acts in the Passions; moving all to the intended Preservation, Propagation, Good, and Advantage of each of those Faculties, to which they most properly belong; intending withal to the Good of the whole *Compositum*. Hence the Affections and Passions do derive from the Soul, as well as the Reason and Intellect, and one of them is not naturally subjected unto the other: but each of them hath its Faculties and Powers, formally distinguished from one another, but all identified in the Soul, so as they act freely and without Dependence of one upon another. Thus the Affections and Passions (as Products of the same Soul, with the Reason and Intellect) are naturally at like Freedom, and not the Former under Cohesion of the Latter. The Seat of Judgment we place Supream in the Microcosm, endowing that Power with Knowledge, and Discretion, to the Measure of that *Compositum* wherein it is. This, we say, sways in the Government, which is Monarchical and Legal; and the Judgment cannot be corrupted or bended to act otherwise than appears to be for the most Safety, Good, and Benefit of the *Compositum*, all things (then offered or appearing) considered: without Consent of this, the Will or Voluntary Power cannot move, or proceed to Execution; and yet the Judgment often doth consent, with great Measures of Reluctancy, pressed thereunto by the Furies and Force of Passions, *viz.* Wrath and Fear; or by the extream troublesome and vexatious Importunities of Affections, *viz.* Ambition, Covetousness, and Lust, divided into that of Nutrition and Generation: and these do so far, oft-times, importune and press the Judgment for its Consent to their Satisfaction, as that upon the over-long Delay, or utter rejecting of their Suit by the

Judgment, or their final Opposition from outward Obstacles: they are able to drive the whole *Compositum* along with them into Frensie, Despair, Diseases, and other ruinous Calamities, as we have before quoted in the Case of *Judas*; in which the Judgment consented to a Violent Death, rather than bear the Stings and Torments of his Passions. But this abates or takes away the Wonder, upon the Judgment's Consenting with Reluctancy, to Execution of those Actions which it self doth not approve. Thence we often do what we would not, and do not what both Reason and Judgment desire to do. And though *S. Paul* call this Sin in us, I take leave to think it is Nature in us, and that it was in *Adam* before Sin, and was the Original of Sin in him and his Wife as well as in us. For when the Woman saw that the Fruit was *Good for Food, and Pleasant to the Eyes*: here was her Lust tempted and prevailed upon. *And that it was to be desired, to make one Wife*: here was her Ambition tempted and prevailed upon. And these prevailed upon her Judgment, which consenting, the Voluntary Power moved the Hands to take, and Chaps to grind and devour, that which (from *S. Paul's* Authority) Christians have ever since believed to be the Root of Original Sin, and bad Inclinations in Men: although by this they seem to grow from a higher Original, *viz.* Nature in Man; in which we do not place the Affections or Passions under the Regiment of Reason Naturally, but take them for Powers Co-ordinate, excited and acted by the Soul, and set under Direction and Government of the Judgment, upon which the Voluntary Power is Attendant. And we say (with this our former Author) That the Souls Operations are assisted or hindred, by the Fitness of Matter and Aptness of Organs in the Body: If the Matter be of good Temper, and the Organs apt and fit, the Soul's Operations are more
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Vigorous and Effectual: If the Matter or Organs be indisposed, the Soul's Operations are more infirm and feeble; and if the Instruments be corrupted or spoiled, the Soul cannot operate at all by them: as, if the Eyes be out, the Soul cannot see; if the Memory be spoiled, it cannot remember; if the Intellect be crazed, the Soul cannot reason; if the Seat of Judgment be corrupted, the Government fails, and all goes out of Order. Also the Judgment may be more Able and Firm in some than in others, according as the Materials are tempered, and the Organs apt and fit: And Degrees of Perfection or Imperfection come upon it by good or ill Education, Custom, Company, and other Accidents, to which that, and all other Faculties, Powers, Members, and Organs of the Soul and Body are subject. And they will be better and worse in the same Person at divers Times, and upon several Accidents and Occasions; all which, seem to evince a Mutual Dependence of the Soul and Body, one upon another. The Body without the Soul is but a Dead Body, void of Motion, Sense, and Life; and the Soul without a Body, hath no Place where it can lay its Head, or set down its Foot: the Body is its Natural Receptacle, and there only it seems to be at Home, enlivening the whole Body, inciting each Member, Organ and Faculty, to the Performance of those Duties and Operations, for which (by God and Nature) they were intended and appointed; and acting in them, and by them, all that hath been before particularly mentioned. All this (we say) is performed by that Flame of Life kindled from Heaven in the Bodies, Blood, and Humours of *Adam* and his Wife, and by them propagated to all Future Generations: this Flame passing in and with the Blood throughout, and into every small Part and Member of the Body, may (it seems) be easily conceived to act in all the Members.

bers and Organs of the Body, and the Vital, Sensitive, and Intellectual Faculties thereunto joined, and in, and by its Organs performed ; working, *per My*, and *per Tout*, all that is acted in the Body, and in every Part and Parcel of the same ; because this Soul is spread and diffused over all. But how things should in this Manner be performed by an Immaterial and Indivisible Spirit or Spark of a Soul, that its whole should be, and act, in every Member and Organ of the Body, and yet be but one for, and in, the whole Body ; this is so far from me conceivingly to believe, as that I rather incline to think it an unintelligible Thing. As we have said, the Soul acts in every Organ of the Body, and the Inward as well as the Outward. So (it seems) it cannot act to its special Purposes, but in those Places and Organs, to those Purposes specially appointed by Nature. It Sees in the Eyes, and Hears in the Ears ; but it cannot See or Hear without them, nor by any other Member or Instrument : It cannot perceive but in the Common Sense, nor frame Idea's but in the Phantasy, nor remember but in and by the Organ of Memory, nor understand but in the Intellect, nor determine but in the Judgment, *viz.* cannot act, but in and by its proper Organs of the Body, and as they are by Nature and Primary Creation appointed to be thereunto qualified, attendant and sufficient, each for their proper Performances : so as, although the Soul do enliven and quicken the whole Body, and act, in, and by every Part and Member of it, yet without the Body (it seems) it cannot subsist, nor in the Body can act but by the Bodily Organs, and according to their Aptitude and Powers, and the Strength or Weakness which it finds in the Bodily Organs. And this seems to evince (with some Clearness) the strict and necessary Union of the Body and Soul ; and that they cannot act, or even subsist,

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but in and by the Dependance which they have one upon the other.

Fol. 66. Nu. 8. Our Author says, *The Seat of Common Sense is in the Brain, as Galen hath shewed.* Fol. 67. Nu. 3. He says, *There is but one Internal Knowing Power in Man, and therefore but one Appetite in him.* N. 4. And this (he says) resides in the Head: against the Opinions both of Aristotle and Galen, who place it in the Heart. Fol. 72. N. 2. Says, *The Distinction of the Intellect into Active, and Passive, seems not real, but only formal; the same Faculty appearing Active, in order to some things, and Passive, in order to other things.* Fol. 73. N. 3. Its Agency lies, 1. In taking a View of the Ideas in the Phantasy. 2. In putting them into an Intelligible Frame. 3. In collecting a Result from them. Fol. 75. N. 2. Those who do not distinguish betwixt the Soul and the Intellect, do say [as they must needs] that the Intellect resides in the whole Body: but (says he) the Intellective Faculty is not in the whole Body: for the Soul hath not Sense in the Bones, nor doth it understand in the Foot: and it is by Organs that the Soul acts the Intellect, and in it. And this (says he) proves the Dependance which the Soul hath upon Matter, for the Exercising of its Operations; and therefore the Soul unites to it self the Intellect in that Part of the Body in which it finds the proper Dispositions which are suitable and expedient, for the Exercise of that Power or Faculty: and therefore that Faculty is in the Brain, and not in the whole Body. Some Folio's raises and answers Objections concerning the Intellect.

Fol. 82. N. 1. Divers Philosophers (he says) and most Divines, do say, *That there is an Intellective Memory; Others say, Memory doth properly belong to the Common Sense only, and to the Intellect but improperly.* Others say, *It doth properly belong to the Intellect: for that*
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the Act of Memory doth more properly belong to the Powers of the Intellect than to those of the Common Sense. N. 2. But for himself (who doth not really distinguish betwixt the Faculties and the Soul it self) he doth likewise not distinguish between the Intellect and the Memory, any otherwise than is distinguished amongst the Senses, Phancy, Will, and like other Faculties, not really but formally. Fol. 85. N. 16. The Soul whilst united to the Body, uses the Intellect in Perception of Objects dependently upon the Phantasy and the External Senses, and perceives more clearly Things which have come from the Senses to the Phantasy, than those which are framed by the Phantasy it self.

Fol. 86. N. 1. Many hold, That the Intellect doth first apprehend Universals, and then Singulars; and as many hold, That Singulars are first understood, and then Universals. Fol. 92. N. 9. The Intellect and Will, in Creatures existing, are radically but the same things, and differ only in Name and Opinion. And yet some Things are understood, in order to be desired or avoided, and require Execution to be followed by the Will accordingly: other Things may be also understood, which neither excite nor incline the Will, one Way or another; so pass in the Intellect, without Need or Use of a Voluntary Faculty.

Fol. 103. N. 1. Acts of the Intellect, are Apprehension, Judgment, and Discourse: by Apprehension the Object is only perceived and known; Judgment is a Sentence pass'd upon the Object, grounded upon such Knowledge. Fol. 142. N. 1. It is (says he) a certain Rule, That the Act of the Will depends upon the Knowledge [or Judgment.] But it is doubted whether this Dependence be only for its Illumination, or both for that, and its Efficacy or Operations. And he says it is only directed by the Judgment, to which it hath a Moral Application, not determined by it. N. 2. The Will depends upon Knowledge as its Guide, for that

that it self is but a Blind Power: but the Concurrence of the Knowing Powers, seems not of Necessity for its Operations. N. 5. And yet the Will is speciflicated from the Sorts of Knowledge whereby it is guided. N. 1. *Nihil Volitum quin Pracognitum*; the Will follows not an Unknown Object, but is directed by Knowledge; and grows from the same Intrinsick Principle with Knowledge: Whence the Will cannot naturally be otherwise but dependent upon Knowledge [or Judgment.] And this (he says) is an undoubted Rule. Fol. 144. N. 4. *It is morally impossible for a sober Person, and not surprised, willingly to fall into Ways or Means of Execution, for doing or obtaining any Thing, without a Judgment preceding upon that Thing, both concerning the Beneficialness, Fitness, and Feasibleness of the Thing, which is intended to be effected.* Fol. 145. N. 5. There is no other Act of the Intellect required, for setting the Will on work, besides the Apprehension or Judgment: N. 7. whose Empire he is not willing to extend so far, as to take away all Freedom from the Will. And I do not see how that Conclusion is, or can be avoided, viz. That the Freedom often applied to the Will, is Originally and Really in the Judgment, upon whose Guidance and Government the Will is Dependent. Fol. 146. N. 7. This is apparently to take away all Freedom from the Will, and to put the Reins (say I) into the right Hands and Power. N. 8. There is no Act of Empire in the Intellect, other than the Judgment. Yet he will not grant to the *Thomists*, That the Empire of the Judgment, is of such Nature as to take away all Liberty from the Will; but says it is rather a Guide to the Will, than a Predeterminer of it. And we do not pretend to a Violence of Power or Empire in the Judgment, but to a Natural or Easy Power, where the Sway and Guidance is such, as it determines according to

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Nature, without imposing upon the Will any Restraint or Constraint, obeyed freely by the Will, to which it leaves all the Liberty and Freedom which is Natural to it.

Fol. 155. N. 1. He says, *Acts of Natural Power or Command, though they are Efficacious in their Nature, yet they do not infringe the Liberty of the Powers acted by them, or that act under them.* This he quotes as a more late Opinion. *Fol. 156. N. 2.* Cites those who do not agree to this. *N. 3.* He disputes this Point. *Fol. 174. N. 23.* Says, *The Will depends upon Knowledge, both in its Executions and Omissions.* *Fol. 195. N. 4.* *The Will intending to Execute, cannot compare the Mediums by which it shall work, make its own Choice of them: but the Intellect must compare the Mediums, by which Execution may be made:* And then it seems doubted, whether still the Will may chuse which Medium it will use in the Execution: Although that chosen, seems to the Intellect less accommodate to the Execution intended. Cites many Opinions, that it cannot so chuse; and many other Opinions, *N. 5.* that it can. *Fol. 197. N. 14.* Cites *Tho. Aquinas*, saying, *The whole Reason and Power of Election lies in the Intellect or Judgment; because that can only distinguish the Reason of things, what is fit and likely, and what not; also which is more or less fit and apt: and therefore the Will is determined to the Mediums of Execution as well as to the Acts of it.* And to this I agree, intending that in both Cases it obeys the Judgment, and is determined by it.

Fol. 200. N. 1. ad 6. Asserts a Liberty in Mankind to act freely, he passes it under the Term of Free Will, which we continue to express by Name of a Liberty of Judgment; intending both Judgment and Will to be Powers or Acts of the Intellect: but the Will (of it self without Knowledge) depends for its Direction upon the Resolution of the Intellect, which is the Judgment: All
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are acted by the same Spirit, and therefore they cannot contest or disagree with one another. And (it seems) the Links are thus knit and fastned; the Soul in the Head incites or stirs, assists and acts in the Organs there placed, fitted and intended by God and Nature, for the Exercise and Performance of Perceiving, Reasoning, Judging, and Willing, and all other Acts, to a Humane Intellect belonging. The Activity proceeds from the Soul; but the Degrees of Perfection in Acting, depends much upon the Matter of the Animal Spirits, and fit Frame of the Organs found in that Region: for if they be faulty, the Soul cannot amend them, nor act otherwise than according to their Capacities, and to a greater or less Perfection accordingly. We place the Judgment in the Supream Degree of Government, and may term it the Result of the Rational Faculty, upon which the Inclinations and Will are dependent, and by which (it seems) they are naturally led and guided. This Judgment is more or less perfect, as the Animal Spirits are more or less pure and rectified, and the Materials fine and plentiful, and the Organs sound and fit: and is capable of being advanced by outward or accidental Additions, as by Education, Learning, Examples, Experience, and Practice; and may be disadvantaged by the ill Temper of the Spirits, or Paucity or Superfluity of them; by a Discomposure or Distemper in Matter, or by Unsoundness or Unfitness of any of the Natural and Necessary Organs to such Operations belonging: also from outward Distempers and Diseases, from ill Accidents, as Education, Examples, Company, Practice, and like Unhappineses. If the Soul were an Immaterial Spark or Spirit, it would seem more strange that it should be affected, helped, or hindered by outward Accidents, as Infancy, Diseases, Old Age, Learning, Example, Company, and the like; or that it should be

opposed and over-ruled in Government by Affections and Passions, which are believed to proceed from Flesh and Blood. If the Intellect and all its Offices and Powers proceed from the Soul, acting in the Regions and Organs appointed and proper for the Production of all its Performances; and the Affections and Passions proceed from the same Soul, acting in the Animal Parts or Inferior Regions, and in the Organs appointed for the Production of such Faculties : if both Sorts, *viz.* Intellect and Affections, be actually proceeding from the same Soul, and equally radicated in it, this Wonder must needs be the less, That the continual Contest between them should be maintained in the Condition which we find it is, sometimes one Sort prevailing, and sometimes the other, under the Natural Actings of a Soul which is equally productive of them both, and doth not or cannot favour one of them more than the other : and they seem planted in Man by Nature (which is the Appointment of God) as Opposite Powers, swayed by the Judgment, after a Paternal Regiment, sometimes yielding to the Affections, sometimes pacifying them, and sometimes crucifying them, and to such Degrees as to sacrifice the Body, its Life and Members, to the rigorous Resolution of the Judgment, which Men have us'd to call a Wilfulness ; but it seems of a Will guided and rul'd by the Judgment : and yet at its full and natural Freedom , naturally determined by the Result of the Judgment. Our Author says, *Freedom is a Power, which having ready all Requisites for Acting, may act, or not act, at its Pleasure.* Now, upon weighing this Definition, I do not find in Man such a Freedom (by way of Regiment) as will be thereto agreeable : The Judgment is indeed at a full natural Freedom, but it is not natural to the Judgment to act in Matters of Moment without a Consult of Reason in such Cases ; and then it cannot

go from that which appears best for the *Compositum*, all things (then appearing) considered. It is true, that in Trivial Matters, which do not need or deserve a Consideration, the Act may be so free as to be very incertain, and to pass rather under the Name of Chance than Choice.

Fol. 205. N. 2. Some say, the *Liberum Arbitrium* is a Moving Power distinct both from the Intellect and the Will. Fol. 207. N. 12. He says, *It is a Power of Acting freely, and able to determine it self.* This (we say) agrees fully to the Judgment, and gives all Natural Liberty (by that Medium) to the Will.

Fol. 235. N. 8. *The Brutes are capable of Habits and Actions that are not Natural to them, and yet may be acquired and made easie to them by Exercise.* N. 9. *The Cogitative Power may be cogently set at work by the Empire of Reason [or Judgment] and be determined by it.* [The same which I have said for the Will. Fol. 257. N. 1. *Substances so Simple, as that they do not consist of Matter and Form, as Heaven, Angels, a Humane Soul, and the Materia Prima, because they cannot be produced by any Creature, they have no Rules for their Specification, or Things of a Specifical Nature with them.*

Fol. 262. N. 2. Says, *The Soul must needs be Immortal, for that else there could not be future Rewards and Punishments, the great Inducements to a Holy and Civil Life; and granting the Soul to be Immortal, the Substance of it in a Separate State is Consequential.* This last I grant, but not the first. Fol. 259. N. 5. Cites the Lateran Council held by Leo X. where all are condemned who say the Soul is Mortal: and it is commanded to all Masters in Philosophy, That they answer and solve all Arguments which may be alledged against this Tenet of the Immortality. N. 7. He says, *Let the Learned search into the Reasons and Grounds of this Immortality, which all confess to be taken principally from God's Special Providence, for Rewarding the*
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the Good, and Punishing the Wicked, in a Future State. N. 8. Goes on upon the same Ground. N. 9. Mentions only, that some do reason for it, from Man's Capacity to apprehend Eternal Things, and to desire and expect them; but doth not insist upon such Arguments, or so much as say that they are firm. N. 1. He discourses concerning Powers and Acts of Souls Separated, with little Assurance, and says, *They have an Innate Inclination and Appetite, again to inform, and to be united to their proper Matter.*

Upon this our Author, we may observe, a Love and Inclination to Truth, somewhat constrained by the Duties of his Obedience and Profession, and the Place of his Abode and Conversation: but in Things not forbidden him, he seems congruous enough to the Natural Truth and Reason of Things.

I met with a Pamphlet printed 1645. in *English*, intitled, *The Prerogative of Man, or, The Souls Immortality*: the Author not named, but learned; full of Quotations concerning our present Point. Page 9. He says, *The Old and Great Philosophers have agreed a Separate Subsistence of Souls.* And this I do not deny. He cites *Cicero, Permanere Animos arbitramur.* But what they then are, and whither they go, we are yet to learn. Pag. 13. Cites *Marcus Aurelius* Emperour: *As Bodies dying are turned to Earth and Dust by Degrees, so Souls carried into the Air, are liquified, and conjoined to the great Soul of the World, which (says the Author) is nothing but God.* Cites *Tacitus, In Vita Agric.* *If to Good Spirits there may be any Place remaining, if Great Souls extinguish not with their Bodies; may'st thou rest in Peace!* Cites *Macrobius*, who after reciting sundry Opinions touching the Nature of the Soul, concludes, *That the Opinion, that it was Incorporeal and Immortal, had prevailed over all the other Opinions.* And this we do easily grant.

Page 10. He grants *Aristotle* did not declare himself in this Point, but thinks he forbore so to do, because he knew not how to dispose of such Souls after Death.

Page 14. He says, *It imports little, that Dicæarchus, Aristoxenus, Pherecrates, Tertullian, Sextus Empericus, and some other Learned Men, have thought the Soul to be Mortal: for that some Philosophers have held very odd Opinions.* (He says) *The Term of Soul is taken for an Exhalation of the Purer Blood; sometimes for a Ruling Spiritual Intellect; and sometimes for the Immaterial Immortal Part of Man.*

Page 15. He says, *Increase or Diminution of Knowledge grow from the Difference, Advantage or Alteration in the Organs: and thence a Man understands better than a Child, a Learned than an Illiterate, and a Diligent better than a Negligent Person.* And this we agree to, with this Addition, That the Soul or Flame of Life hath its Vicissitudes as well as the Body and its Organs.

Page 16. He says, *Some Acts of the Soul are Independent of the Body, and wholly Inorganical, as divers Learned Authors have shewed.* This shews like an open Blot in his Tables: for this Thing is the most precise Point in Issue: Prove this, and carry the Cause. And, that in this Point he should shuffle us off, without offer of one Quotation, or one Reason, in Proof of his Assertion, infers, he could find nothing to say in it that was satisfactory to his own Reason, or likely to satisfy other Inquisitive People.

P. 17. Says, *An Immortal Soul cannot be generated:* And therefore it is not dependent upon Matter or the Being of a *Compositum*: And this would be true, if the Thing were so, viz. that Mans Soul were Immaterial: but that still wants Proof, and so the Argument proceeds, *ex non concessis*. He cites an Argument against his Opinion, viz. *The Anatomies of Men and Beasts shew their Bodies to be alike; and their Senses, Affections, Memories, Phantasies, are found to be alike; and they*

they have each an Intellect and Common Sense, some more and some less Perfect: whence then can such Difference arise between them in Nature, that the Souls of Beasts must be Mortal, and those of Men Immortal? And this carries the Sense of our former and main Objection; and being put by our Author upon himself, it seems he should make a Substantial Answer to it: but all the Answer he gives is this, *viz. We do collect from the Operations of the Souls of Men and of Beasts, That there is not only a Gradual, but an Essential Difference between them, and that their being like doth not prove them the same.* The last we grant: and for what he will collect, it may be what he pleases, but need be no Rule to others. But here is no Reason shewn why or wherefore he makes such a Collection, nor how that must needs, or can be so done. P.18. He offers, as some Proof, the Difference between the Faculties of Mens Sensual Affections and their Reasons. Yet he doth not say a Man hath two Souls, and that Affections proceed from one of them and Reason from the other; but pretends an Essential Difference between the Faculties of the same Soul; which seems absurd in Nature: and he might with as good Reason say, that Love and Hatred in Man should infer a Specific Difference in his Soul.

Pag. 25. He affirms, *Generation cannot produce a Humane Soul*: but argues *ex non concessis*, supposing it Immaterial; and then what he says is true. But it begs the Point in Question; and which will not be granted him. P. 26. Says *Reason cannot be generated, no more can Sense*: But the Organs of both may be so, and the Powers and Spirits that actuate them. I, but says he, *Reason and Judgment can, and do (at times) act Inorganically.* This hath been said before; but neither then, nor now, was, nor is proved, or offered to be so, and therefore is not believed.

Pag. 26.

Pag. 26. Says, *Generation is not performed by Acts of Wit or Understanding, but those of Vegetation and Sense; and a Soul doth not generate a Soul: still supposing a Non supponendum, that a Soul is Immaterial, and separately subsisting: but taking it for a Material Spirit, the producing it by generation is easie and natural, Pag. 27. It follows (says he) that because a Man doth not generate with his Mind, but his Body, therefore his Body is Corruptible, and his Mind or Soul is Immortal.* It seems this needs no Answer. Pag. 28. says, *The Learned Sennertus (a famous Physician) was moved by certain Reasons which he could not overcome, to think the Soul is generated, and that the Seed it self is animated with a Humane Soul [as in the Case of the Beasts] but this Physician and Justus Lipsius, called before the Divines, and told, the Consent of Divines was to the contrary; they declared their Resolutions to obey the Order of the Divines, as was the most safe for them to do.* He names on this Page 21 Authors who maintain the Separate State and Immortality of Souls; and I confess, I never met yet with any Writer who did not profess and maintain that Opinion; and therefore do easily grant that this Opinion is undoubtedly Catholick, in the plain and full Sense of that Word; qualified as the Broad Way and the Wide Gate, which is the general Passage appointed for the World; not intending it to be of that dangerous consequence or effect: but to shew that the general acceptation of an Opinion, is not an undoubted Security against its possibility of being an Error: and that is delivered 1 Esdras 4. 38. is still effectual, viz. *That Truth endureth, and is always strong; it liveth and conquereth for evermore.* P. 3. He confesses, *That at the Resurrection a compleat recompence may be made both to Soul and Body, though they both should be extinguished for a time.* P. 34. Cites Aureolus, *The Souls Immortality is to be held as a*

common conception of the Mind, evident in it self; though to give a reason for it, is no easie thing [is it possible to give one that is convincing or sufficient.] P. 35. says, *Generation procreates the Man, or the Compositum, but not all his parts: viz. not his Soul.* I say then, neither the *Compositum*, nor the Man, whose Chief Constituent Part, the Soul is. Well (says he) but if all the parts must be generated, whether are these parts simple or compound Entities? If simple, they cannot be generated, but must be created: If compound, then if they must be generated, the parts also of which those parts are made, must in like sort be generated; and so in infinitum, or till we come to some parts which are simple, and so ingenerable: Whence (say he) it follows, that no parts at all, Corporeal, nor Spiritual, neither in Man nor Beasts, do receive their Being by Generation. To this (I say) the absurdity of this Consequence, shews his Argument to be a Fallacy: And we do not demand more than what he cannot deny, and therefore grants, That the Whole Man is generated, and so for the Beasts: and they are a Compound of Parts, both Essential and Integral; and if either of the Essential Parts be wanting, viz. Soul or Body, the Man or Beast is not generated, nor can be; and the Charge given, Gen. 1. 28. *Be fruitful and multiply, and replenish the Earth*, should be utterly void, and of no effect at all. P. 36. He insists, *A Man (producing another like himself, by only composing and uniting his two Essential parts, viz. Soul and Body) makes that a Man which before was none; and doth truly generate, though he no more produce the Soul, then he doth the Matter of which the Body is made.* This I grant, no more the one then the other; and he doth not deny the one to be generated as much as the other. Thus we are at Agreement, viz. Something is generated, a Man is generated, that cannot be without a Soul; and the Soul as much generated as the Matter

Matter of the Body : but that it is Radically in the Seed, as both in Plants and Beasts, the Vegetative and Sensitive Soul, as well as Body. He nor any other, do shew when, nor how, nor even why, or whence the Superior, or more Intense Degree of Rationality in a Soul, or a *Compositum*, should so alter the Nature or Power of Generation, and the very Intent and Design of it, as to make it Ineffectual for the Production of a Man, and the Continuance of that Species of Creatures in the World, contrary to the Design of Generation ; which *Aristotle* hath observed to be Ordained for Immortalising the several Species of Creatures in the World ; and which God took care to continue by a Miraculous Provision for them in the Ark : The Species were intended to be continued by a Natural Means, *viz.* that of Generation ; and Men have by that Means been continued from the Creation till this day naturally ; and without needless and even Frivolous Multiplication of Miracles, by the Creation of new Souls every hour, and perhaps every moment, *viz.* upon every Fruitful Coition, though never so unlawful, wicked, or bestial. Pag. 37. He says, *That which is not wholly Mortal, doth not wholly Generate ; and therefore neither Man nor Beast doth generate wholly, yet a Beast more wholly then a Man :* My Answer to this is, That I do not wholly understand him ; and for as much as I do understand, I am wholly of another opinion : But he insists, you say, whole Man is generated by Man ; therefore all his Parts both Soul and Body : And he grants, Whole Man is generated by Man, and that both Soul and Body are made Parts of Man by Generation, and so Man generates his like : But that Soul and Body have their Entities or Beings given them by Procreation ; he denies, not only as false, but as absurd. Pag. 38. Well, but how doth he prove this ? Even by an Example. He says, *A Whole Horse is generated, both Matter*

and Form, and yet his Matter did not receive any Being by Generation. I Answer, There was in the Seed a Vigorous Principle of Vegetation, Impregnated with a Nutrative Power, Effective of Augmentation, till the Creature arrive to its full Perfection of Parts, and after of Degrees; the same which we evidently perceive in Plants and Trees: whose vast Boles and Branches Rise, and Grow from a very small Principle in their Seeds; and thus the Matter of the Horse did receive a Commencement or Principle of Being from Generation, though not a present Perfection of Being, which future Nutriment will bring it unto: The Form of the Horse, He grants, is as truly, and as much generated as his Matter, and both go on and Increase together, to their full Perfection of Age, and of Degrees: Now says he, *Why should the Form be more necessarily Generated then the Matter*; I say so too, and therefore that it is not more necessary, but both alike; and that he says true, *viz.* that the Form is not more generated then the Matter, the Soul then the Body; but that the Principles of them both are in the Seed. Which *David* tells us day by day are Formed out of that, which at the first was none of them: It seems they take Life together, and so Increase and Grow, they rejoyce and suffer together, are grieved with Pains, and Sicknes, and are so released and extinguished by Death, for any thing that our Writer hath said to the contrary. Pag. 39. He says, *That Men do Receive their Souls by force of Generation, although they be not generated*; and so might the Soul of Christ be the Seed of the Woman, although not Procreated from her: These are his Affirmative Sayings, but hath more wit then to offer at Proof of either of them, and others more, then to believe him upon his bare word. He says, *That before Infusion of the Soul, there is Life in the Embrion by sole Vertue of the Seed*; and that it is a Vegetation holding upon the Part
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of the Matter only, and hath in it no Performance of the Office of a Soul ; and yet it fashions an Organical Body, to make it fit for the Reception of a Soul. To which I answer, There is nothing of this either proved or granted. P. 40. He tells us what Dr. Sennertus says in his Books, viz. he holds it probable, That the Soul proceeds from Procreation, and that from the first Instant of the Conception the Seed is animated with a Rational Soul. Also, That nothing created is Immortal by a Principle of Nature, but only by the Free Will and Gift of God. Also, That by Force of God's Direction, and the Words, *Increase and Multiply*, there was given Power to every Soul to Multiply another. To the first of these Positions, our Writer says, *That, by the Doctor's Leave, it infers the Soul's Mortality: for whatsoever is generated is Corruptible, and must go out as it came in.* And this is easily granted him. To the next, he says, *It is neither true, likely, nor Philosophical; for by this, a Fly may be as Immortal as a Soul.* And this is also granted him.

As to the Seeds having in it the Principle of producing a Reasonable Soul, the Writer demands, P. 41. what becomes of all those Souls contained in mis-spent Seed, or ineffectual Coitions. *Innumerable Souls* (says he) *must so be lost and perish.* He might as well have said Bodies also; for there is no Soul till there be a Body: they are both equally in the Seed, and but potentially: But they rise and grow together out of the same Root and Power, and together; and if their Principle, the Seed perish, nothing is lost but it self, any more than Men can say, when a Swine eats Akrons, that he hath eaten up so many Oaks. Then he demands, Why doth the Soul depart from the Body, but because it leaves to be Organical? I may as well ask, Why the Body departs from the Soul? And we do not find that either doth depart from the other,

other, until Death them depart, and that they cannot help it; *Durum Telum Necessitas*: and that is the Common or only Cause why the Soul and Body are parted, or rather do cease to be. And it seems not likely, that when they are parted, there remains any more a Soul than a Body. The Man is departed, the Body is turned to a Carcass, and what becomes of the Soul, no Man naturally can tell, unless it extinguish with the Vital Flame, and Spirits of the Body. Thus many Thousands Years are past in the Worlds Age, and yet Men are but as wise as *Solomon* left us, in that Point; and as Men had been from the Beginning to his Time. For if former Times had known it, he could not have doubted as he did. *Aristotle*, who lived about 700 Years after *Solomon*, and doubted, and searched in this Point, as that Wise King did; yet he could not resolve, but hath left Posterity under the same Doubts that *Solomon* did. Who knows the Difference, or that there is a real Difference between the Natures or Souls of Men and Beasts, in Point of their Separate Subsistences after Death. Our Writer tells us, *It is the Father's Office to provide a Body for his Child's Soul; which he performs by his Deputy Seed.* For my part, I should rather have thought this to have been (more properly) the Office of the Mother. But he goes on, and tells us how this is Naturally Performed. *The Seed (says he) hath a Natural Strength and Cunning to frame a Body for the Child's Soul, done by the Form of the Seed, without any Animation of it with a Soul: and so doth an Akron by Virtue derived from the Tree upon which it grew, and the Forming Virtue is the Seeds own Form, excited and assisted by the breeding and connatural Warmth of the Maternal Body, and works as the Seed of the Cock impregnates the Egg with a Chicken: And yet (says he) is it probable, that in so small a Seed as comes from*
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the Cock, the Soul or Effence of a Cock should be resident. Why not (say I) as well as the Vegetative Soul, and Effence of an Oak, in an Akron? And to what he last before affirmed, *That the Father provides a Body for his Child's Soul*, he offers no Proof: and (for ought appears) he may as truly prepare a Soul for the Body, as a Body for the Soul. He says, *The Forming Virtue is the Seeds own Form.* I say, the Quickening Virtue is as properly in the Seed, as the Forming Virtue; and nothing can Naturally enliven the Body but the Soul, and therefore both Soul and Body proceed Equally and Naturally from the Generation and Efficiency of the Parents, without any need of New Creation of Souls in such Cases. P. 42. Our Writer agrees the Effect of *Sennertus's* Assertion, upon the Words *Increase and Multiply*; but not by deriving the Younger Souls from the Elder; but by the doing of some Act, out of which such Forms should connaturally flow. *As Material Forms* (he says) *they grow by Resultancy; but the Immaterial by Creation, from a higher Cause; which Creation is to follow, and is due, by a Regular Ordination and Existence of Nature; and so they may be truly generated, viz. given and communicated, though not made, by the Force of Generation.* (I say) This Act done, out of which the Humane Form should connaturally flow, or follow, must be the Natural Coition of the Man and the Woman: and the Form of the Child being (by this Tenet) Immaterial, must be created as a Thing due by regular Ordination, and Exigence of Nature, to such Fact of Coition. I demand from what Original he hath copied out the Regular Ordination here delivered? He quotes no Authority in the Point, nor offers any Reason for the maintaining it. Therefore we take it for a bold Romance, invented by himself for Supporting his Tenet of the Souls Immateriality: the Dissenters from which,

which, have no need of this Concept, agreeing, That the Essential Parts, Constituent of the Man, viz. his Body and Soul, are generated, and take Growth together, till they attain to their Perfection of Degrees, and then decline, decay, and perish accordingly, maintaining a strict Union and Copartnership both in Weal and in Woe, till Death dissolve and finish their Association. Men thus perswaded, have no need of our Friend's invented Regular Ordination, or Exigence of Nature, but may reasonably fix upon it the Terms of a bare and a needless Fiction.

P. 42. He tells us that *Sennertus* argues, *If the Parents do not give the Form, viz. the Soul, then they do not generate the Man: but they do generate the Man, and therefore they do give the Soul also; and unless they do communicate the Soul, it cannot be truly said, that Like doth generate its Like.*

Our Friend answers, *The Parents do give and communicate both Form and Matter, but without producing either of them: certain it is, they give the Matter, and as certain that they do not produce it: and the same may be said for the Form, viz. the Soul; the Parents give it, but they do not produce it.* This Answer seems clearly Concessive, that the Parents generate the Soul as much and as effectually as they do the Body; and more than that is not required by *Sennertus* or any other.

But our Friend insists, *Learn (says he) the Effects of Generation from those of our Dissolution: our Death doth dissolve the Union of our Parts, but it doth not destroy those Parts, but only the Man: whence, as by Generation we become Men, by Dying we cease to be so.* This also grants, that all which perishes in Death was generated by the Parents. The Body had a Time to get Life and grow; and so it hath to putrifie and consume; and the

the Soul began with Life in the Embrion, and in the Body, and it seems to extinguish in Death of the Body, naturally ; or we desire to be yet scientifically instructed, from Reason or Nature, what it is, and where it is, or at least, that it is, and hath a Separate State and Subsistence of its own ?

P. 43. He recites another Argument of *Sennertus*, viz. *If the Seed be not animated from the first Instant, and then the Progenitor happen to die before the Time of Animation, it might be truly said, that a Dead Man did Generate.* He answers, *This Case is like one who puts Sparks of Fire amongst Fewel, then leaves it, and the Fire doth not take hold and burn till a good while after : yet this Man is said to have made the Fire.* And we do agree the Similitude to be apt enough in this Case ; and that it seems to import, The Seed is as much the Efficient of the whole Child, as the Sparks put into the Fewel are of the Fire: more than which, hath not been demanded. Our Friend says, he hath chosen to contest this Point against *Senner-tus*, because that Doctor was a Man of great Worth and Substance : (And says) he magnified his Wisdom greatly, in Submitting his Opinion to the Divines ; worthy to be imitated herein by all other Men : But that before hath been delivered, doth sufficiently evince, that there is a great Latitude and Difference of Opinions in the World.

Concerning this Writer of *An. 1645.* we may observe, he had the Advantage of the *Wren* in the Fable, who sat upon the Back of the *Eagle*, and was carried by her into the Clouds, and coming to the full Extent of the *Eagles* Height, she put her self to the small Stretch of her own Wings, and mounted above the *Eagle* by so much. He had perceived the great Incongruities of continually, newly created Souls, and intended at mollifying them, by assigning them a Regular

gular Ordination, as a Duty upon the Exigence of Nature. This Course appears healing and helpful, *Posito*, that the Soul be Immaterial; but it is no Manner of Proof that the Soul is so. And if it be not so, but only a Material Spirit, then is there no need of this Invention; and then it is (as hath been said) not only an Invention, but a needless one. And yet it testifies the Writer (amongst his other Endeavours) to have been a Person of Wit, Learning, and Consideration.

All the Authors, presently in our Possession or Reach concerning the Soul, have before been Cited and Considered, *viz.* Four Foreign, and Four of our own Later, and Domestick Writers. And concerning the Materiality, or Immateriality of Humane Souls, we may observe (from that they have spoken) that there are Two particular Queries or Questions; the Determination of which, will advance much towards the knowledge of the Souls Nature and Qualifications: If One of them be proved or granted, thence the Immateriality of the Soul may be strongly inferred; and if the other be proved or granted, thence may be as strongly inferred the Souls Materiality. The First of these is held in the Affirmative by divers of our Authors, *viz.* *More, Digby, Zanchinus*, and the Pamphlet of 1645, who do all expressly, and often affirm, That the Soul, in Life-time of the Man, doth at some times, and in some cases, act of, and by her self, without Aid or Ministry of the Body, or its Organs, or any Members or Powers of it: If this Assertion have been proved, or can, or shall be proved: We grant, from the Conclusion, a very strong Inference may be drawn for the Souls Immateriality; agreeing the Truth of *Aristotle's* Assertion, in his Treatise of the Soul, *Chap. 1.* That if the Soul have any Operation or Affection peculiar to her self, and wherein she can effectually Act, without Use, or Aid of
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the Body, or the Members, Organs, or Spirits of it; then it is very likely that she may also be capable of a Subsistence, in a State of Separation from the Body. But (says he) *If the thing be not so, and Men fail in Proof of such a peculiar in the Soul, certainly she cannot subsist in a State of Separation from the Body.* Our Authors, for Proof of such a Peculiar in the Soul, do alledge, That the Soul can conceive Spiritual Beings and Universals; Second, or Abstracted Notions, Logical, Mathematical, and Metaphysical Beings, and Things; which Matter is not very capable of, nor that it can be Assistant to the Formation, or Contemplation of such Conceptions: In answer to which, may be opposed, the same Authors Assertions, That whilst the Soul is in the Body, she cannot act without the Animal or Vital Spirits of the Body; and before hath been observed, That the Soul cannot see but by the Eyes, nor remember but in the Memory. And these Organs and Faculties may be lost by Accident, and yet the Soul remain perfect still; but without Sight or Memory, for want of the Bodily Organs: and if the Intellect be crazed, the Soul cannot understand but according to such Capacities as remain in the Organ: and it seems the like may be said for all other Faculties of the Soul, and Organs of the Body; which infers the Soul cannot operate, without the Spirits and Organs of the Body. As to the Conceiving Spiritual Beings and Things, it hath been said such Knowledge hath been derived from Revelations made to the Senses of some Men, and their Testimony of them to other Men: and for the Conceptions of Universals and Abstracted Notions, it seems the Soul in the Intellect, working Compare and Abstractive, by using the Joynt Powers of Intellect, Phantasie, and Memory; and by composing and comparing what is found in them, may well enough be able (by abstracting them from

Conceptions of Matter and Sense;) and sorting them first, then ranking and comparing them, the Soul (by Joint Use of these Organs) may naturally be able to raise Generals out of Particulars, and from Generals ascend to Universals; and so likewise raise abstracted Notions from the often Repetition and comparing Things first made known to them by the Senses. We do not then agree that any of our Authors have proved, that the Soul hath any Operation or Affection so peculiar to her self, as that the Body hath no Participation thereof with her; or that she doth, or can act any thing, or produce any Effect without the Spirits, Members and Organs of the Body; which (it seems) cannot be excluded from participating with the Soul in all its Affections, Operations, and Motions, no more than the Soul can be unconcerned in the Health, Accidents, Rejoicings, or Sufferings of the Body.

We come now to the other Question or Query, which, if it be determined in the Affirmative, will strongly infer the Souls Materiality, viz. Concerning the Mode of the Generation of Mankind. If the Parents do generate a Child like unto themselves, consisting of the same Matter and Form, or such a like Soul and Body as themselves are: if the Child's Soul and Body be generated by the Parents, as well the one as the other: if the Thing have been proved, or can, and shall be proved effectually so to be done; a very strong Inference and Argument may thence be drawn, That the Soul is of the same Nature and Constitution with the Body, Materially and Naturally Extinguishable by Dissolution of the *Compositum*, Man, whose Constituent Parts they were. For, it seems, Generation and Corruption do *mutuo se ponere & tollere*. What grows from Generation hath a Natural Tendency to Growth, Strength, Decay, and Dissolution. If therefore one Man doth generate another like himself,

himself, and so the Soul as well as the Body, it seems likely that what comes from Generation is under a clear Capacity of Corruption, if it be not under a Necessity of Terminating by that Means. We are in a great Measure convinced that the Parents do procreate Children like themselves; both their Souls and Bodies, and that therefore both those Parts have in Nature and Reason a Capacity, or a Tendency, if not a sort of Necessity to terminate in Corruption. So as we do not perceive that Arguments drawn from Reason or Nature, and hitherto produced, are strong enough to evince, That the Humane Soul is Immaterial, or Self-subsistent, after the Dissolution of the Person, and Corruption of that Body to which it was knit, and which (whilst Life lasted) it did inform, direct and actuate. And herewith shall be concluded the Disquisition intended, concerning the Soul of Man, founded upon the Grounds of Nature and Reason, and tried by the Arguments extracted from them.

We proceed from them to the Second Sort of Arguments offered for Proof of a Soul's Separate Subsistence, drawn (by our Opposers) from the Ground of Moral Congruity. There must be (say they) a Reward and Punishment future to this Life; of this, the Corrupted Carcass is by no Possibility in Nature capable: and therefore the Soul must needs have a Separate Subsistence, that thereby Future Rewards and Punishments may have a proper Subject to work upon. And this sort of Argument is propounded and handled by *Baxter* in his Quoted Book, at P. 34, reaching thence to 40. and by *Dr. More*, in his 18th Chap. of the quoted Book, Pag. 314. to the End of that Chapter: and by *Sir K. Digby*, in the 10th Paragraph of his 9th Chapter. And all our Authors have mainly insisted upon this Argument in Places before

fore quoted. And it is done by them upon very good and unanswerable Reason; such as the Wit of Man (grounding it self only upon Nature and Reason) is not able to make sufficient Reply unto or to overcome. This we look upon as the Potent and Prevalent Argument whereby the whole World, and in all the Ages of it hitherto, hath been drawn, and even forced to consent to the Opinion of a Separate Subsistence of a Humane Soul; and to invent *Elisiums*, *Fortunate Islands*, and *Paradises*, for the Good; also *Tartarums*, and *Barathrums*, and *Gebenna's*, for the Wicked Souls departed. The Silly *Americans* have not wanted their more crude Concepts, viz. *That in Places beyond their Mountains, the Good Souls Sing and Dance amongst Groves and Fountains: and the Wicked ones are relegated to Dens and Caves, and other Dark and Disconsolate Places, suiting with their Demerits.* Thus, from the Necessity of Future Recompences, the Opinion of the Souls Separate Subsistence hath been spread and received over the Face of the whole Earth, far and wide, without stint in place, or stay in time. All Nations and all Religions, have accepted of this Opinion, and it hath hitherto prevailed amongst them: and thus may their Argument be framed,

It is Morally Congruous amongst all Men, That Good Men and Actions, should be rewarded and recompenced; and that Bad Men and Actions, should be punished.

But Men find (and see it falls out very often) that Rewards and Punishments are not so distributed in this World.

Ergo, Moral Congruity requires, and that proves, there must be a future State, wherein Men and their Actions shall be Rewarded and Recompenced according to their Deserts.

This Men cannot reasonably refuse to grant, and then, *ex concessis*, it may be further argued, Man

Man is Constituted but of Two Essential Parts, *viz.* his Body and his Soul.

His Body dying, Corrupts and Turns to Dust, and so becomes incapable of Reward or Punishment in a future State.

Ergo, If the Man and his Actions be Rewarded or Punished in a future State, he must receive the Effects of such Reward or Punishment in that part of him, which is reputed capable, and may by possibility have a separate Subsistence after the Mans Death, *viz.* in his Soul ; and that this may be done : The Soul must have a separate Subsistence after Death of the Body.

And the same holds true Negative : There is nothing of Man to be Rewarded or Punished in a future State, but his Body or his Soul : But the Body in a State of Dissolution, is not capable of Reward or Punishment ; and if the Soul extinguish in Death, then is there nothing of the Man left capable of receiving Reward or Punishment, in a State future to this Life.

Ergo, (That the Rules of Moral Congruity may stand, and be maintained in the World) the Soul of Man must needs enjoy a separate Subsistence, capable of Reward and Punishment after Death, and the Dissolution, and Corruption of his Body.

This Argument appears irrefragable, not to be confuted, or effectually answered by the uttermost strength of Mans Reason : And therefore it is nothing strange, that it hath prevailed with *Jews*, and *Gentiles*, *Mahometans*, and *Christians* ; inducing them generally to believe a Separate State of Humane Souls after Death ; and it is still used by all our Authors, for maintenance of the same Opinion at this time.

We still agree that the force of this Argument, cannot (by the bare Wit or Reason of Mankind) be Answer'd and Refuted, but yet we say, that the same may be fully so
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Answered, by Deductions out of the Divine Revelations, and Oracles of God ; and that by Arguments thence to be taken, both Negative and Positive ; and though we do mainly rely upon our Positive Argument on this behalf, yet it seems not requisite to pass over in Silence, the Negative Argument, which may be drawn out of our Holy Oracles for that purpose ; arguing therefore Negatively, we say,

That God is not bound, hath not bound Himself, nor can, or will be bound by any other Rule or Power, to act according to the Rules or Axioms of Moral Congruity amongst Men ; but that he ever was, still is, and ever will be at full Liberty, freely to act with Men, and upon them, according to the tenor of his own good Will and Pleasure, and without giving Account of any of his Matters, without being any way obliged to the Observance of the Rules of Moral Congruity, which appear most consonant to the Reason and Sense of Mankind.

1. The whole Book of *Job* seems to be an Argument upon this Point of Moral Congruity. The Friends maintain, That even in this World, God rewards and punishes according to Mens Deserts ; and thence infer that *Job* was guilty of some great, though secret wickedness, and most likely of Hypocrisie ; or else God would not, could not, have punished him in so severe and signal a manner. *Job* replies, Granting this to be the General Course of Gods Proceedings amongst Men : But (says he) God is so far from being tied, or tying himself to such a Constant Course of Proceeding ; that the Exceptions out of that Rule are very numerous, and so many ; as that Man cannot perceive the Love or Hatred of God to Men, by any Course of his Proceeding towards them in this World : For visible it is, that Wicked Men do often prosper in this World, and leave their great Substance for their Babes and

and Children : Also many Good People live and die in mean and afflicted Condition. *Therefore (says Job) you may say and think what you please of me : but you do notably wrong both me and my Maker, if you will needs condemn me of Wickedness, because I am a Sufferer, and confine him to act no otherwise but by the Rules of Moral Congruity, which ought to be used amongst Men.* And God after tells the Friends, *That they had not spoken of him the thing that was right, as his Servant Job had done.* They were mistaken in their Opinion that God was any ways tied, or would tie himself to such Rules as are Morally Congruous, and ought to be observed amongst Men.

2. Another Example in this Kind we may find in *S. John's Gospel*, when our Lord came to cure the Man that was born blind : his Disciples demanded of him, *Whether did this Man sin, or his Parents, that he was born blind ?* Imagining (like *Job's* Friends) that there must needs be some notable Sin in the Case, or else God would not have sent so remarkable a Judgment amongst them : But our Lord tells them, *That neither had the Man sinned, nor his Parents, in an extraordinary Manner :* Nor was that Blindness chiefly sent for their Punishment, but that Christ might obtain Glory by his Cure ; a thing which they could never have found out, if it had not been revealed to them by a Supernatural Means, no more than *Job* and his Friends could have found out the Truth of his Case if the same had not been revealed.

3. Another Example in the like Kind may be, *The Householder who sent Labourers into his Vineyard, some early in the Morning, and others still later, even to the last Hour of the Day, and in the end gave them Wages all alike :* those who had laboured all day grumbled at this sort of Distribution, whereby those who came at the last Hour were made equal in Reward to those who had born the Burthen

and Heat of the Day. What the Master replied was true, there was no Wrong done to the First Comers, for that they had their stipulated Wages: But yet there was a great Partiality and Favour shown to the Last Comers; and the making them Equal to those who had born the Burthen and Heat of the Day, was not according to the Rules of Congruity amongst Men: for those would either have abated something upon the Last Labourers, or have added something to the Wages of them who had born the Burthen and Heat of the Day; and the Master had, or gave no other Reason of what he did, but his Will.

4. Alike Example we find upon distribution of the Talents: Ten were given to one, Five to another, and One to another: when that One was taken from him, it was not given to another that had none, nor to him who had Five, but to him who had the Ten Talents, that he might still have more Abundance. Our Proverb calls this *Greasing a Fat Sow in the Breech*, and seems a Fact much removed from the Common Rules of Congruity amongst Men. The Four Examples, or Instances before quoted, extend only to the several Particular Cases whereunto they are applied: but a General Case may thereunto be added and derived from Scripture, concerning all Mankind, in our highest Concern, *viz.* the Salvation or Damnation of us all.

5. Then we attempt, consider what S. Paul said to the Romans, Chap. 9. 22. *What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath fitted to Destruction?* This What if God did do so? seems to import, that (in Paul's Opinion) God did do so, and that thence should be derived the Cause or the Occasion of some Vessels of Wrath amongst Men, fitted to Destruction. We will
not

not yet put it to the Question, how Congruous this Course of Proceeding by God is to the Rules of Morality amongst Men; but will first thereunto add a farther Degree of Difficulty, *viz.* that of casting, not some Men, or a great Number of Men, into this deplorable Condition, but the casting the greatest Part of Mankind by many Degrees, into the miserable Estate of Eternal Punishment, remediless and endless. We therefore propose it as our Question, How this Proceeding of God towards Men can be reconciled and made to agree with the allowed Rules of Justice and Goodness amongst Men? For they seem to direct, That if some Men must perish for the Shewing of God's Wrath, and making his Power to be known; that yet the Number so perishing should have been but small, and that much the greater Number should have been made Partakers of God's great Bounty and Goodness: Whereas it is declared to us by our Lord and Master, *That Wide is the Gate and Broad is the Way that lead to Destruction, and many there be that go in thereat: but Strait is the Gate, and Narrow is the Way that lead to Life, and few there be that find it.* And this Truth is confirmed to us by our own Experience: For we read of the Epidemical Wickedness of the World in former Times, before and since the Flood; and we see in our own Times the vast Number of Gentiles, or Heathen-Idolaters, and the *Mahometans*, whom we condemn: also the Popish Idolaters, Schismatics, and Dissenters: and amongst the most Reformed or Refined, the very great Number of Evil Practicers and Evil Livers; enough to convince all Men, that our Lord's Declaration concerning the same is Veritable, and free from all Degrees of Exception. We take then the Case concerning the Salvation and Damnation of Mankind to be thus far clear: that the greatest Part (by far) do go in the Broad Way,

and pass through the Wide Gate, and but a few in Comparison do find out and walk in the Narrow Way, and so pass through the Strait Gate. And upon it we demand to have God's Proceedings upon this Point reconciled and made coherent with the Justice, and especially the Goodness of God? How is it coherent to Rules of Justice and Goodness amongst Men, that God by his Providence should so act in, and dispose of, Second Causes, as that the Eternal Destruction of vastly the greater Number of Humane Souls should finally fall out and follow thereupon; and that (according to his Will) the hugely greater Part of Men, Bodies and Souls, should finally fall into Everlasting Torments, to make God's Proceedings in this Point coherent to the Rules of Justice and Goodness amongst Men, is the Thing in demand, and which would pass for a great Degree of Happiness to see well, and solidly performed.

But this, some quick Men will soon say (and perhaps think) may be very easily done, by saying, that this Course of Proceeding was not of God's making, but came upon Mankind by Accident, *viz.* by the Disobedience and Voluntary Sin of our First Parents. That was the Cause and Original of all these Sins and Evils upon Man. But to this Answer may be replied, That by Revelation we know, God was conversant with our First Parents in the Garden; and if that had not been told us, we know from Nature, and Reason, and other Revelations, that God fills Heaven and Earth, and is Omnipresent: he was therefore in Paradise at that Time, and knew when the Devil went about to possess himself of the Serpent, a Fact which he could have hindered by saying nay; he knew the Devil's Design in it, and could have prevented its Execution, or could have supported our Parents against the Force of Satan's Temptations: but it was not his Will

Will to use any of these or any other Preventions of that Calamity; but the Thing was done, the Devils Design succeeded, and our Parents sinned, all according to the Will, Providence and Appointment of God, and according to our old and approved Rule of Morality, *Malum qui potest & non prohibet, jubet*; He who can hinder, especially easily hinder, Evil from being done, and will not, doth not hinder it, is guilty of the Crime, as well, if not as much, as he that acts it: and we desire God may be fairly brought off from having acted incoherently to this our Approved Rule in Morality. Evident it is, he knew of all that was done, and knew what would follow: he could easily have prevented all, or any Part of this, if he had pleased; but he did not, would not do it. Whence, it seems clearly inferrible, it was God's Will that all things should fall out as they did, that our Parents should sin, and their Posterities should be infected, and be Sinners, and be Sufferers, except some (in comparison) few whom it would please God to call out from the vast Number of People intended to be cast into Hell Fire. I demand how these Proceedings of God are coherent, or can be made coherent to Rules of Justice and Goodness amongst Men; and if no Man be able sufficiently to perform this *Postulatum*? I see not what should hinder Men to conclude, from this Proceeding, That God doth not tie himself, nor will be tied by others, to act according to the Rules of Moral Congruity passing amongst Men. Whence there is not a Necessity of framing a Self-subsisting Soul in Man, capable of future Rewards and Punishments; for that God may order Things in what other manner he pleases, without being any ways tied to observe the Rules of Morality accepted amongst Men; or to proceed in Satisfaction of their Expectations. And this shall be the Conclusion of our Negative Argument, before.

before the total Departure from which, it seems fit to reflect upon a Sting left in the Expression; *That Men are not able to justify the Proceeding of God, concerning the exceeding Multitude of the Damned, in comparison of the Saved; nor to reconcile that sort of Acting, to the Common Rules of Justice and Goodness.* It appears a Thing so difficult as we think Reason too weak an Instrument for the Performance of it; and that no sufficient Revelation hath yet been made unto Men, upon which they may ground any clear Justification of the same, in a fully intelligible Manner, but that this may be said thereupon with very great Assurance; *That God is essentially Justice and Goodness, and certain it is, he cannot act against his own Essence; and therefore all that God doth, is agreeable to Justice and Goodness in respect to him and to his Manner of Acting: And that Men are not able to demonstrate that Truth in this Point, proceeds from our own Ignorance and Infirmary: but if by God's farther Revelation concerning such things in this Life, or in a future State after this Life, Men do come to understand the true State of Affairs concerning this Question, they need have no Doubt but that God's Proceedings with Men will then appear full of Goodness, Justice, and Mercy, since in Nature and Truth the Thing cannot possibly be otherwise.*

We now proceed to our Positive Proof, That for the due and proper Application of Rewards and Punishments future to this Life, there is no Necessity, or any Need at all, to introduce or constitute the Separate Subsistence of a Humane Soul: For, that there is a Resurrection of the Dead openly declared, as appointed by God to that very Purpose and Intent; that both Bodies and Souls may be sure of receiving Future Rewards and Punishments, according to their Works and Forms of Living in this World; a Thing which the Ancient Jews and Gentiles could never imagine;

imagine ; nor could it enter into the Heart of Man to conceive that such a thing might be, unless the same had been revealed from Heaven, and so well and fully asserted and testified , as there is no Room left for Doubt or Infidelity concerning the same.

But before we proceed to the full Proof of this Point, some Observations concerning the Resurrection shall be propounded , fit for People to take into their Considerations.

1. That it is a Thing as clearly asserted in Scripture as any other Article of the Christian Religion whatsoever ; and hath as full and concurrent Evidence for the Proof and Certainty of it, as that Christ Jesus came to save Sinners ; and we have the same Grounds to believe the one as well as the other : and in this Assurance and Certainty the Resurrection doth far transcend the Opinion of the Separate Subsistence of a Humane Soul, which is not dogmatically asserted by any one Text of Scripture, nor doctrinally taught in it ; but is supported only by a Collection , upon Inferences, from some Texts which mention the Soul or Spirit of Man, without Design to teach concerning it.

2. We may observe, that the Retribution expected to be made at the Resurrection, will be both more compleat, and formal, than what Men conceive to be in the Procedure concerning a Separately Subsisting Soul. We read, God would not execute upon *Sodom* without a full Examination of the Matter ; and so there shall be in the Resurrection : *All shall stand before the Judgment Seat of Christ, and the Books shall be opened, that of Conscience, and that of Life.* That of Conscience hath enough Evidence to condemn the whole World, but those whose Names are found written in the Book of Life ; and those only shall escape by special Priviledge, or Imputation of the Righteousness of Christ. And as the
Proceeding

Proceeding will be more Formal, so the Retribution will be more Compleat, and made to both the Essential Parts of Man, his Soul and his Body; which, as they have Jointly and Inseparately acted in this Life, so shall they Rejoice or Mourn at the Resurrection, after the Sentence of a Last Judgment passed upon them.

3. We may observe, That Death in the New Testament, is frequently called and compared to a Sleep, and that the most sound and profound; and in such a Sleep, *viz.* a sound Sleep, whatsoever time passes over the Sleepers head, he hath no perceivance of, if it be two, ten, or twenty hours, the length or shortness of the passing time, doth not at all appear to the Sleeper, but at his waking he rises, as if he had been but newly fallen asleep. Man's Death is such a profound Sleep, and his Resurrection such a Waking. If during that Sleep, there go over the Dead man's head, Months or Years, to an Hundred, or a Thousand, this is no way perceivable by the Dead Person; but when he rises, it will be but as if he had newly fallen asleep. We read that a Thousand Years with God are but as one Day, nor are they in truth so much: And in our present Case, we may say, that a Thousand Years going over such a Sleeper's head, are but as one Day to him, or are rather less; *viz.* not so much to the Sleeper, as one Day to a Man that is Active in the World: for that the Dead man is not at all affected with the time which passeth over him: but when the Last Trumpet shall sound, the Dead World shall awake, as if they had then but newly fallen asleep; ready to obey the Summons, of *Rise ye Dead, and come to Judgment.* Whence, although the time betwixt Death and Judgment, appear upon a sudden Conception to be long or over-long, yet upon a better Search it will be found of very small importance, either in respect to God or Man.

And

And notice (it seems) may be taken, that it would look like a great impropriety, to term Death a Sleep; if it were true, that after Death, the better part of the Man, viz. his Soul, continued Waking and alive; and at a greater Liberty and Freedom of Action, then ever it enjoyed during its Conjunction with the Body.

4. We may observe, That the same which dies, rises; and as the Soul is principal in Man, so Man shall be more the same at his rising, in respect of his Soul, then of his Body; for his Body shall be but of the same kind; as Wheat comes of Wheat, and Barley of Barley: but when Providence hath so formed the Body, and kindled in it the Flame of Life, by breathing into him the Breath of Life, to be derived only from Heaven, his Humane Powers and Faculties, viz. his Senses and Common Sense; his Phantasie, Intellect, and Judgment; his Affections and Passions, his Knowledge and Memory, shall be altogether the same that they were when he died; and as much the same as they are at a Man's waking again after a sound and long Sleep taken; and the person rising, shall be more the same, then an Old Man is the same person that he was when he was Young. The same Person, Soul and Body, that died, shall be revived, and rise again; as one who falls asleep, awakens and returns to the former Powers, Affections, and Actions of his Life: But if the Soul were in a Separate Being and State of Activity, during all that time of the Separation, how could it be said to obtain a Resurrection; or be conceived to desire a Re-union with that Body, which before was but as a Cage or Prison to it; And it seems such a Soul should rather fear and resist such a Re-union with its former Body, then rejoyce at it, or be contented with it.

5. We may observe, That betwixt the Death and Resurrection of Man, no alteration of his Condition can be

expected or hoped for ; but as the Tree falls , so it must lie : and as Death leaves us , so Judgment shall find us. The Body is returned to the Dust from whence it was taken , and if the Flame of Life and Activity, first derived from God , and since propagated by Generation , be by Death extinguished , there remains nothing for an altering Power naturally to work upon. *Solomon* tells us, *There is no work , nor device , nor knowledge , nor wisdom , in the Grave ; but all is rest and peace there.* And so says *Job*, *There the wicked cease from troubling , and there the weary are at rest.* So *Chap. 3. 11.* *Oh that I had died from the Womb ! I should then have been as though I had not been.* *Solomon*, again, *As a Man comes out of his Mothers Womb , so shall he return , to go as he came , and shall take nothing with him.* And so for the Resurrection, *Men shall rise as they lay down ;* without natural or appearing Possibility of any Alteration.

We proceed now to the Proof of what we have before asserted, *viz.* That the Resurrection is an Article or Point of the Christian Religion, as clearly taught and asserted , as well evidenced and attested , and as fully and certainly to be believed, as any other Point or Article of the Christian Religion whatsoever. And for this, our Evidence shall begin from the *Old Testament.* There, *Exod. 3. 6.* God is stiled, *The God of Abraham, Isaac, and Jacob :* and from that Stile the Resurrection is proved by our Lord : but we must agree, that the Proof which it makes, rises more from the Authority of him who quoted it as a Proof, than in the Evidence of the Words themselves : For God might reasonably be so stiled, from the great Favour which he had shewed to those Persons, and his Covenant and Promises made with them, and to them. But the Sadduces refused to admit of any other Scriptures save *Moses* his Writings : And to prove the Resurrection out of those Writings, our Lord made

made choice of this Text; and from his Authority the same must be admitted amongst Christians to be a good Proof of our Future Resurrection from the Dead: And as Ordinary Readers could hardly have drawn a good Proof out of that Text, so another Proof of the Resurrection appears not, till we come to the Book of Job, and there Chap. 19. 25. he says, *I know that my Redeemer liveth, and that he shall stand at the later day upon the earth; and that my person shall be destroyed: yet that after this I shall see God in my flesh; and I shall see him with mine own eyes.* Here is a clear Testimony of the Resurrection, if this Book may be admitted for Historical, and acquitted from the misprision of being only Parabolical: It seems to me rather to be Historical, and one of Moses his Writings, in the Forty Years time of his sojourning with Jethro, in the very part of Arabia where the Land of Uz is described. The Fact might be famous in that Time and Place, and the Revelation made of the Causes whence that Trial began, so as it might deserve to be recorded by a worthy Pen to all Posterities: and we find Job ranked by the Prophet with Noah and Daniel: and James 5. 11. *Ye have heard of the patience of Job, and have seen what end his afflictions had.* Whence it seems the more likely that this Book is a true Relation and History, and not a bare Invention or Parable. Our next Proof is Psal. 16. 11. *Thou shalt not leave my soul in hell, nor suffer thy holy one to see corruption.* And this is quoted by St. Peter, Acts 2. 27. as an Evidence of Christs Resurrection, and so visibly it is. And from Christs Resurrection, Paul infers a general Resurrection, so as immediately this is taken for a Proof of the Resurrection of the Dead generally. Eccles. 11. Solomon bids the young Man, *Walk in the ways of his heart, and says, though he live many years, and rejoyce in them all; yet remember the days of darkness, for they shall be many; and know that in the end God will bring thee into Judgment.*

ment. 12. 14. *For God will bring every work into judgment, with every secret thing, whether it be good or evil.* It may be paraphrased, *Young Man, thou mayest at thy liking and peril, follow the ways that please thee; but remember that there will come days of darkness, many such days; after the end of which thou shalt be brought into Judgment before God for all things done in thy life time: for God hath appointed to bring every work into Judgment, whether the same be good or evil.* Thus paraphrased, this Text seems to be a likely Proof of the Resurrection of the Dead. So *Isa. 26. 19. Thy dead men shall live, with my dead body shall they arise.* This Text sounds in the words of it, like a strong Proof of a Resurrection; but upon consideration of the Context, both before and after, no intent of treating concerning that Subject appearing, we shall only propound the Text as an Expression favouring that Opinion. So *Ezek. 37.* his Vision of the Dry Bones rising into an exceeding great Army, we pass for a Parable, and as an Illustration, rather than a Proof of the Resurrection. Our last Text for Legal Proof is out of *Daniel, Chap. 7. 9. He beheld till the Thrones were cast down, and the ancient of days did sit;* like a clear and plain Description of the Last Judgment: and yet by the Context both before and after, it seems pertinent properly to the Times of our Lords first coming. *Chap. 12. 2. Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and others to a like punishment.* Here if the word *many* might be changed for *all*, or be accounted to intend *all*, this Text would be a full Proof of the Last Resurrection and Judgment: Upon which *Daniel* is told, ver. 13. *Go thou thy way, till the end be, for thou shalt rest [viz. in death] and stand in the lot at the end of the days; viz. at the Last Day, or the Day of the General Resurrection.*

These are the Texts which we find in the Old Testament evincing the General Resurrection of the Dead, somewhat dark and mystical; the only clear Text being that of *Job*, and that put under the suspect or prejudice of being Parabolical; and so no undoubted Proof of the thing for which it was alledged. Those of *Exod.* and the *Psalms*, are more authorized by their being quoted in the *New Testament*, then by their own proper Intrinsic Light: And those of *Solomon* and *Daniel*, may have some reasonable Exceptions against them: Whence our Point of the Resurrection may be concluded to have been not very conceivable, or with any firmness believed, before the Work of our Redemption was perfected. The Apostles questioned among themselves, What the Resurrection from the Dead should mean? and *2 Tim. 1. 10.* Paul says, *Christ brought life and immortality to light, through the Gospel*; intending not a Separate Subsistence of the Soul, for that had been accepted and believed, by Jews and Gentiles, from a great Antiquity: by Jews from *Saul's* time, and by the Greeks from the times of *Orpheus* and *Pythagoras*: but Christ brought that life and immortality to light, which springs from the Doctrine of the Resurrection, and the State thereunto subsequent: and that we say is so clearly delivered in the *New Testament*, as there seems to be no possibility left of Doubting concerning the same. And to those Proofs out of the *New Testament*, are we now arrived.

Upon a Survey of those Proofs, we make choice to begin with St. Paul's, *1 Cor. 15.* as that which most opens the whole State of the Case concerning the Resurrection; there that Apostle says, *It is as true that there shall be a Resurrection of the Dead, as it is certain that Christ was raised; and if this be not true, and the Resurrection consequent: then our Preaching is vain, and your Faith is also vain: we are found false Witnesses, and ye are yet in your sins:*

sins : and they who are Dead in Christ are perished : [this cannot stand with a Separate Subsistence of Souls] if we have hope in Christ only in this World , we are the most miserable amongst Men [without notice taken of the Separate State of a Soul] but now Christ is risen , and they that are Christs , shall rise at his coming : If the Dead rise not , why are others baptized for them ; and why do we put our selves in jeopardy every hour : [but in hope of such a Resurrection] but the Trompet shall sound , and the Dead shall be raised incorruptible : and those who are then alive , shall be changed in a moment of time : therefore continue stedfast , unmoveable ; abounding in the work of the Lord ; forasmuch as you know that your labour is not in vain in the Lord : but it shall be recompenced at the Resurrection of the Just. We take this Text to prove the Certainty of a Resurrection , and the Necessity of it ; for that without it , the whole Profession and Practice of Christian Religion is vain ; and all our labour in the Lord , would be lost : without mention or hint in all this , that there is a Separate State of the Soul , wherein it is capable of Future Rewards or Punishments : but the whole stress of Future Recompences , is laid here , upon the only Faith and Expectation of a Resurrection.

We shall now begin to cite our Proofs in order , as they rise in other Books of the New Testament. Mat. 10. 15. It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgement , then for that City. There must be a Day of Judgement , and consequently a Resurrection. Chap. 12. Men shall give account for every idle word at the Day of Judgement. Chap. 13. 39. The harvest is the end of the World , the Reapers are the Angels. Ver. 49. The Angels shall sever the Wicked from among the Just , at the end of the World. Chap. 16. 27. The Son of Man shall come in glory , and then shall he reward every man according to his Works. Chap. 19. 28. Ye who have followed

lowed me, when the Son of Man shall sit on the Throne of his glory, shall sit on twelve thrones, judging the twelve tribes of Israel. Chap. 22. 31. cites *Exod. 3. 6.* for proof of the Resurrection, against the Sadduces. Chap. 24. 30. Christ's Coming with the Clouds of Heaven, and gathering his Elect together. Chap. 25. 31. Is a large Description of the Last Judgement, and that all Nations shall be gathered before his Seat of Judgement.

Mark 8. 13. Those who are ashamed of Christ, he will be ashamed of them when he comes in glory with his holy Angels. Chap. 13. 26. Then shall they see the Son of Man coming in the clouds, with great power and glory; and he shall send his angels, and gather his elect from all parts of heaven and earth.

Luke 21. 27. Then shall men see Christ come in a cloud, with power and great glory; and then their redemption draweth nigh. Chap. 22. 30. Ye shall eat and drink at my table, in my Kingdom. Ver. 69. Christ shall sit on the right hand of the power of God. Chap. 24. 51. Christ was parted from them, and carried up into heaven. And *Acts 1. 11.* This same Jesus shall so come, in like manner as ye have seen him go into heaven.

John 5. 25. The dead shall hear Christ's voice, and they that hear shall live. Ver. 28. All that are in the graves, shall hear his voice. Chap. 6. 44. He that comes to me, I will raise him up at the last day [without mention of a Soul in Separation.] Chap. 11. 23. Jesus to Martha, Thy brother shall rise again; she replies, I know he shall in the resurrection, at the last day: Jesus says, He that believeth in me, though he were dead, yet shall he live. Chap. 12. 48. He that receives me not, my words shall judge him at the last day [not mentioning, or supposing any intermediate Judgment.]

Acts 3. 21. Heaven must receive Christ until the time of the restitution of all things foretold by the prophets; [and so it seems must earth and the grave, receive all other people.]

ple.] Chap. 4. 2. The Jews were grieved that the Apostles preached through Jesus the Resurrection of the dead. Chap. 17. 18. Paul preached to the Athenians Jesus and the Resurrection. Chap. 23. 8. The Sadduces say there is no Resurrection, Angel, nor Spirit, but the Pharisees confess both [seems confess all these; but still no mention of a Separated Soul.] Chap. 24. 14. Paul believed as the Jews also allowed, that there should be a Resurrection of the Dead, both of the Just and Unjust.

Rom. 14. 8. *Whether we die, we die unto the Lord; whether we live, therefore or die, we are the Lords.* So Ver. 9. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Ver. 10. *We shall all stand before the Judgement seat of Christ.*

2 Cor. 5. 10. *We must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, whether good or bad: thus knowing the terrour of the Lord, we perswade men, from that Argument, to a holy life.*

Philip. 3. 10. *To know the power of Christs Resurrection, and by any means to attain to the Resurrection of the Dead.* Ver. 20. and 21. *We look for the Saviour, the Lord Jesus Christ, from heaven; who shall change our vile body, and make it like unto his glorious body.*

Colos. 3. 4. *When Christ, who is our life, shall appear, then shall we also appear with him, in glory.* [Seems not before then.]

1 Thess. 3. 13. *Be found in holiness, at the coming of our Lord Jesus Christ with all his Saints.* [If so we die, we shall so be found.] Chap. 4. 14. *If we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.* Ver. 15. *And we [who live at the time] shall not prevent them which are asleep.* Ver. 16. *But the dead in Christ shall rise first.* Chap. 5. 10. *Christ died for us, that whether we wake or sleep, we should live together with him: [viz. at his Coming.]* 2 Thess.

2 *Theff.* 1. 7. God will give to you who are troubled, -rest with us ; when our Lord shall be revealed from heaven, with his mighty Angels, in flaming fire. Chap. 2 8. The Man of Sin shall be destroyed by the brightness of Christs coming. Chap. 1. 10. Wait for Christs coming from heaven : [as for the time of the Resurrection.] 1 *Theff.* 4. 16. The Lord himself shall descend with a shout, the voice of the Archangel, and the Tromp of God : [and these shall allarm the dead,] and those dead in Christ, shall rise first.

1 *Tim.* 6. 14. Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ ; which in his times he shall shew.

2 *Tim.* 2. 12. If we suffer, with Christ, we shall also reign with him. Ver. 18. Some said, the Resurrection was past already ; which was an errour, and had an ill effect. Chap. 4. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom. Ver. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge, shall give to me at that day : and not to me only, but unto all them also that love his appearing.

Heb. 4. 3. We which have believed, in Christ, do enter into his rest. Ver. 9. There remaineth therefore a rest to the people of God. Ver. 10. A ceasing from our own works, as God did from his : And we must labour therefore to enter into that rest. Chap. 9. 27. It is appointed unto men once to die, but after this the Judgement : And Christ once offered for sin, shall appear the second time, without sin unto salvation. Chap. 10. 37. Yet a little while, and he that shall come, will come, and will not tarry. Ver. 35. and 36. We must wait with patience and confidence, till the time promised do come. Chap. 11. 35. Persons were tortured, not accepting deliverance, that they might obtain [not a happy Separated Estate, but] a better Resurrection.

James 1. 12. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Chap. 5. 8. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

1 Pet. 1. 4. and 5. Ver. We are begotten by the Resurrection of Christ, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us ; who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time : [not already participated by Souls in separation]. Ver. 9. Receiving [seems in the last time] the end of your faith, even the salvation of your souls : viz. their persons, or their selves. Chap. 4. 5. The Wicked shall give account to him that is ready to judge the quick and the dead. Ver. 7. The end of all things is at hand ; be ye therefore sober, and watch unto prayer. Ver. 13. But rejoyce, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy : [seems not before that time.] Chap. 5. 4. Those who do well, when the chief Shepherd shall appear, shall receive a crown of glory, that fadeth not away.

2 Pet. 3. 8, 9, 10. A thousand years are with the Lord but as one day ; therefore he is not slack, but would have all come to him : yet the day of the Lord will come in a terrible manner, and we must wait for and haste to the coming of that day ; and look for New Heavens and Earth, according to his promise : and seeing you look for such things, keep your selves without spot or blemish : without mention of a Soul, or its expectations.

1 John 2. 28. Now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. Chap. 2. 3. We are the sons of God, and it doth not yet appear what we shall be ; but we know that when he shall appear, we shall be like him ; for we shall

shall see him as he is : and every one that hath this hope, purifieth himself, even as Christ is pure : Without mention of an intermediate State betwixt Death and the Second Coming of our Lord.

Revel. 1 7. Behold he cometh with clouds, and every eye shall see him ; and they also which pierced him : and the kindreds of the earth shall wail, because of him ; even so, Amen :

[The thing is certain.] Chap. 3. 5. I will confess the name of him who overcometh, before my Father and before his Angels. Chap. 20. 4. Judgement, importing a first Resurrection. Ver. 11. and 12. The Form of the Last Judgment related, where the Dead, both small and great, were raised, and stood before God, and had Doom and Judgment, according to their deserts.

1 Cor. 4. 5. Judge nothing before the time, until the Lord come, who both will bring to light the hidden works of darkness, and will make manifest the counsels of the hearts : and then shall every [deserving] man have praise of God.

Heb. 6. 2. Says, Let us go on to Perfection, to Doctrines of the Resurrection of the Dead, and of Eternal Judgement.

Our Lord directs, *Search the Scriptures*, and we have followed his direction upon our present Point : Not for that it is doubted, that men do disbelieve, or even question, the truth of our Article concerning the *Resurrection of the Dead* ; but to the intent that it might more clearly appear, how much better, and more strong Evidence there is for this Point, and the Retribution to be expected at the Resurrection : Then there is for the Separate Subsistence of a Humane Soul, as a Subject for the Rewards and Punishments to be expected, in a State future to this Life. We may perceive the Resurrection is Ordained and Appointed, to the very intent, that future Recompences for things done in this Life, may be fitly Awarded, and fully Executed : Whereas we find not one

Text in Scripture, that says in exprefs terms, Man hath an Immaterial, or Separately Subfifting, or an Immortal Soul; nor that tells us, Recompences fhall be made to it in a future State, nor doth Doctrinally fo Teach, *viz.* doth utter the words from whence fuch Collections are made, with intent to teach that Doctrine; but the words whence fuch Collections are made, are all fpoken, intending to Teach fome other more main and principal Point, and the Point concerning the Soul is but by Collection from the Expreffions, principally intended to teach fome other Points of Doctrine: So as thefe different ways or *mediums* of Rewards and Punifhments future to this Life, being placed and confidered together, *Magis illucescunt*, that clearnefs and certainty of the one feems more lucid and eminent, by being compared with the darknefs and uncertainty of the other: Alfo the one being fo clear and certain, it feems very needlefs, and fomething Incongruous to introduce another means or *medium* of future Recompences, neither clear in it felf, nor plainly afferted, or precisely Taught in the Scripture, as a Chriftian Doctrine; nor yet received as an Article into any of our moft Ancient and approved Creeds: Whereas the Reception of our Article of the Refurrection into every one of them, fixes the fame in the Chriftian Religion like a Rock immovable. And we Read that he who builds his houfe upon a Rock is wife, but he who chufes to build upon the Sand is otherwife; and what can Men otherwife think of one not able to fupport himfelf, and in want of Direction and Relief, being in reach or compafs of a firm and ftrong Pillar, will chufe to lean himfelf againft a Poft, which if it be not rotten, yet may be reafonably reputed, both feeble and fufpicious. The censure due upon fuch a choice, fhall be left to the Confideration of every Man: And thus (it feems) we have fhewed and proved the Refurrection fufficient to answer
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the Worlds Expectations concerning Rewards and Punishments in a State future to this Life ; and that therefore there is no need of introducing a Separate Subsisting Soul to that intent. And we proceed to our Authors Third Topick, or Ground of Argument, for proving the Separate Subsistence, and Immateriality of a Humane Soul, *viz.* to examine the tenor and intent of such Texts of the Scripture, as are, or may be found out, and alledged to that purpose ; intending to offer such Answers to them severally after each quotation as shall readily occur ; not presuming a likelihood to make them such, as may satisfy, and convince minds pre-possessed all the times of their lives, that the thing is so, and may be, or must be so proved ; it shall be enough to suppose they possibly be made such, as that People who are desirous, or willing to put off (as much as they can) the prejudices of their former Opinions in this Point, drawn from their earliest Education, and suck'd in with their first Milk : If such Persons do not perceive the Answers made to be unreasonable, fictitious, or very trivial, there will enough be obtained to satisfy an Expectation limited within narrow bounds ; and that hardly can rise to the hopes of so easie a passage under the Censures of any, who shall happen to peruse the same ; it seems less hazard then a hard censure cannot be hoped for, upon an undertaking to row against the Stream and general Opinion, as well of past Ages, as the present time. 1 *Sam.* 30. 6. When *David* was in very evil case, he encouraged himself in the Lord his God ; he it is who hath required that Men should be Valiant for the Truth upon the Earth. And *Esdra*s 4. 34. Great is the Truth, and stronger then all things : those who know that their aim and design is no other but the bringing the Truth in this Point to Light, to the end that Gods Truth, *viz.* the very Truth thereby may be exhibited and discovered ; may (it seems) go
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on in it without being terrified, or bearing an astonishing regard to the censures of Men. We shall proceed therefore to Execution of what hath been declared to be intended: Also where two or more Texts are cited, unto which one same Answer may well be applied, such Texts are designed to be quoted together, or at once, that the same Answers may not be often repeated: And whereas heretofore those Texts intended to prove Recompences in a State future to this Life, have been often applied to prove the Self-subsistence of a Separated Soul. Here will be care taken to detect and avoid that Point of Misapplication.

We begin then from the Beginning of the Creation, and the History of it, *viz.* Gen. 1. 26. *God said, let us make Man in our image, after our likeness.* Ver. 27. *So God Created Man in his own Image.* Chap. 2. 7. *God breathed into Mans Nostrils the Breath of Life, and Man became a living Soul.* We have before proved it, the ordinary Use of Scripture, to express the Person by Name or Term of the Soul, and here, *Man became a living Soul*; intends a living Person, both Soul and Body. *Zanchius* puts a very great Stress and weight, upon *Gods breathing into Mans Nostrils the Breath of Life*, for the Proof of a Separately Subsisting Soul in Man: To this we say, there is not that clear Sense in the Text, which seems to import no more, but that God gave to Man his Breath and Life; and so he did to the Beasts of the Earth, and kindled in their Bodies their first flames of Life, Propagated from those Originals to all future Generations; each Generating its like, both amongst Men and Beasts: And as concerning the Image of God in Man, what, and where it is, we leave to be disputed, as it hath been from those Ancient times, till this time, without being able to attain a clear Determination. That Text, Gen. 7. 22. *All Terrestrial Creatures in whose Nostrils was the*
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the Breath of the Spirit of Life died in the Flood, seems to Paraphrase the Breath of Life, breathed into Mans Nostrils, and to expound it in the sense before given of it.

1 Kings, 17. 21. The Prophet *Elijah* Prays, *My God, I pray thee, let this Childs Soul come into him again*: Thus it may be Paraphrased. Lord kindle again in this Child the Flame of Life, which is now extinguishable, restore him to Life again; but the mode of speaking here used by the Prophet, was agreeable to the common Opinion of his time, which was long after that of *Saul*. A like thing we Read, 1 Sam. 30. 12. concerning the Egyptian found at *Ziklag*; *When he had eaten, his Spirit came again to him, viz. the Flame of Life almost extinguished for want of Fewel, was again revived and inabled for action by fresh Food, and Nourishment*; and as the Childs Soul came into him again and he revived, so this *Aegyptian's* Spirit came again to him when he had eaten, and he revived. And 2 Kings 13. 21. a Dead Man let down into *Elisba's* Grave, at the touch of *Elisba's* Bones, the Dead Man revived; whether his Soul returned, or his Flame of Life was rekindled, there is no Ground here to dispute, or need to do it: Job. 12. 10. In God's hand is the Soul of every living thing, and the breath of all Mankind. Here man is ranked with every living thing, as to his Soul, and Soul and Breath are taken for the same things, and of a like Subsistence. Chap. 34. 14. If God gather to himself Mans Spirit and his Breath, he shall turn to his Dust; here Spirit and Breath pass for the same thing. Chap. 33. 30. Bring back his Soul from the pit, to the light of the living, viz. save his life or revive him.

Pfal. 49. 8. It cost more to redeem their Souls, viz. their Lives or Persons, their Riches could not do it, Ver. 15. but God hath delivered my Soul from the place of Hell, for he shall receive me, viz. he shall deliver me yet from

from Death, and the Grave, and hide me as in the secret place of his Dwelling, receive me under his Protection. Psal. 56. 13. *Thou hast delivered my Soul from Death: viz. hast saved my Life, so my Soul trusteth in thee, and my Soul is among Lions, and my Soul thirsteth for thee, and my Soul followeth hard after thee, he holdeth my Soul in Life, and my Soul which thou hast redeemed; and 72. 14. He shall redeem their Soul from deceit and violence. 73. 19. Deliver not the Soul of thy Turtle Dove to the Enemy. 86. 2. Preserve my Soul, for I am holy: ver. 13. Thou hast delivered my Soul from the lowest Hell, and my Soul is full of troubles, and Lord, why casteth thou out my Soul. 89. 48. What Man is he that liveth and shall not see Death? shall he deliver his Soul from the hand of the Grave? and bless the Lord, O my Soul.* And he satisfieth the empty Soul, and filleth the hungry Soul with goodness, and their Soul abhorred all manner of Meat, and those who speak evil against my Soul. All these, and abundance more places of the *Psalms*, do under the Word or Term *Soul*, intend and signifie, the Person, the Life, the Affection of the Party. *Praise the Lord, O my Soul:* These and many other Texts found (to common Readers) as Proofs of a Separately Subsisting Soul of Man; but that Opinion may be past for a clear mistake, and an apparent mis-conception.

Prov. 11. 25. *The liberal Soul shall be made fat, viz. the liberal Person. Chap. 13. 4. The Soul of the sluggard desireth and hath nothing; but the Soul of the diligent shall be made fat; viz. the diligent Person. 14. 25. A true Witness delivereth Souls; People, Men. Chap. 16. 24. Pleasant words are sweet to the Soul. 19 2. That the Soul be without knowledge, it is not good: viz. the Person. Chasten thy Son, and let not thy Soul spare for his crying: Do not thou spare. The full Soul loaths the Honey-comb.* Thus far we have added to our former proofs, that Soul is ve-

ry often put for *Person*; and we now expect that shall pass for a granted Truth; and it may still be confirm'd by more Testimonies than all that have yet been Cited. Eccles. 8. 8. *There is no man that hath Power over the Spirit, to retain the Spirit, neither hath he power in the day of Death*: Here Spirit seems to intend Breath or Life. Chap. 10. 4. *If the Spirit of the ruler rise up against thee, viz. his wrath.* Chap. 12. 7. *The dust shall return to the Earth as it was: and the Spirit shall return unto God who gave it.* We say, this may be expounded, by Gen. 7. 22. and 1 Sam. 30. 12. and Job 12. 10. all before Cited. Then Chap. 34. 14. *If God set his heart upon man, if he gather unto himself his Spirit and his Breath; All flesh shall perish together, and man shall turn again unto Dust.* Psal. 31. Prays, *Let me not be put to confusion, but deliver me, be thou my Rock and Defence; Into thy hand I commit my Spirit, for thou hast redeemed me*: And Psal. 104. 29. *When thou takest away their breath, they die, and are turned again to their dust*: When thou lettest thy breath go forth, they shall be made, and thou shalt renew the face of the earth. Zech. 6. 5. *These are the four spirits of the heavens*, noted on the Margent, or Winds. These places make Breath and the Spirit, mentioned by Solomon, to be much, if not altogether the same thing: And it seems remarkable, that when David prays for Deliverance from Dangers that were temporal, as in Psal. 31. he uses this Expression: *Into thine Hand I commit my Spirit*: this makes it seem to intend his whole Person, himself, both Soul and Body, as hath been shewn to be usual and common, in the Usage of the Word Soul. Isa. 29. 24. *They who erred in Spirit shall come to Understanding.* Here Spirit seems to signifie a Faculty of the Man, viz. his Mind or Intellect: Upon the Whole, it seems the Spirit's Return to God, in Solomon's Sence, might be a willing

Submission of the Mind or Understanding to that Dissolution by Death, which he hath appointed to be the Natural End of all Mankind. This makes Death appear a willing Return of a meek and quiet Spirit to God, by an easie Surrender of its Fort and Hold, the Body, when others and they (if they did not so meekly surrender) would be Stormed, and forced against their Wills to let go their Holds, and be driven out of Forts which they have not Power to defend and maintain against the violent and prevalent Assaults and Storms of Death.

We meet in *Isaiah*, Ch. 53. 10. such an Addition concerning the Term of Soul, as we judge not fit to omit, viz. *When thou shalt make his Soul an Offering for Sin: This intended his whole Person: And he shall see of the Travail of his Soul: Chap. 57. 16. I will not contend for ever, for so should the Spirit fail before me, and the Souls which I have made, viz. the People which I have made. So, Is it such a Day for Man to afflict his Soul, viz. himself? And, If thou draw out thy Soul to the Hungry, if thou minister unto him. Ezek. 37. 14. I will put my Spirit in you [Bodies rising from dry Bones] and ye shall live. And this was executed by the Four Winds, blowing upon them: Whence it seems Spirit, Wind, and Breath have a great Congruity one with another, and are put one for another divers times: And this helps to declare what Solomon meant by Spirit. Dan. 2. 3. The King's Spirit was troubled to know the Dream, viz. his Understanding. Chap. 5. 20. An excellent Spirit, Knowledge, and Understanding was found in Daniel. One of these Words expound another. Micah 6. 7. Shall I give my First-born, the Fruits of my Body for the Sin of my Soul, seems to import, Shall I give or Sacrifice my Child for my own Sin. Soul being here put for Person, as we have shewn was very usual. Zeck. 6. 5. These are the*

the Four Spirits (or Winds) of the Heavens. Chap. 12. 1. *The Lord that formeth the Spirit of Man within him, viz. who hath given him Faculties of Sense, Memory, Understanding, &c.* Thus the Texts of the *Old Testament*, which make most for the Proof of a Separate and Self-subsisting Soul of Man, have been quoted, and such Expositions made of them, and Answers thereby made to them, as appear to us sufficient to abate and take away the Violence or proving Force of them, by shewing that they do not necessarily or strongly compel to the Belief of such a Separated Subsistence of Humane Souls. But that they only be solved and answered by Senses or Constructions more Natural and likely, and more consentaneous to the Natural Conceptions of a Humane Reason unbiassed or distorted by the Prejudices of formerly received and radicated Opinions.

We proceed to Texts of the *New Testament*, which have been, or may be quoted to the same Intent and Purpose. *Mat. 16. 25. He that will save his Life shall lose it; and he that (for Christ's sake) loses it, shall find it: For what is a Man profited if he gain the whole World and lose his own Soul; or what shall a Man give in Exchange for his Soul? For the Son of Man shall come in the Glory of his Father, with his Angels, and then he shall reward every Man according to his Works.* Here, it seems, the Word Soul intends the Life or Person of the Man: and what shall a Man get by grasping or gaping after the whole World, if he lose his own Life: for without Life to enjoy it, what Profit or Benefit can one make of the whole World, if it could be gotten: and no Man (in his Wits) will take the whole World in Exchange for his Life: for he can have no Profit, but plain Damage and Loss by that Exchange. And yet, says our Lord, *He that loses his Life for my sake, shall find it, viz. shall find*

Profit by that Exchange: For he shall be recompenced at the Resurrection. *For the Son of Man shall come in his Father's Glory, and then he shall reward every Man according to his Works.* The Man shall then receive an Eternal Recompence, and be made a great Gainer by that Exchange. Chap. 13. 42. *For then the Wicked shall be cast into a Furnace of Fire: and the Righteous shall shine forth as the Sun in the Kingdom of their Father.*

Next is quoted, *Matth. 17.* the Relation of our Lord's Transfiguration repeated. *Mark 9.* and *Luke 9.* *There appeared to them (viz. the three Disciples) Moses and Elias, talking with him.* They all saw the Appearances: It must be true then, that these Prophets have a Subsistence after their Departure out of this our World. And for *Elias*, his creates no great Difficulty in the Case, upon Supposal that his Body went to Heaven, and was changed (as *S. Paul* says) in a Moment into a Spiritual Body, and there may well enough be still continuing. And for *Moses* his Body, it could never be found, what became of it seems not very certain; but not being to forth-come, it was conjectured and concluded to be buried, no Man ever knew where, nor that there was, or is, a Certainty in that Fact: It seems he went up the Hill alone and never returned, nor was his Body found: what therefore became of him (we may think) remains a Mystery, and that he died, may be taken for a Conjecture from common Probability: He never returned, nor was after to be found; therefore most likely he died in the Mount, and was buried, but so unknownly, as they counted it (by Conjecture also) to be God's own doing: But there was then no Witness of that Fact, nor any Revelation since concerning it, till this Appearance of that Prophet at our Present Transfiguration; and that seems to favour rather *Moses* his Translation more than his Death

Death and Burial: Although the Letter of the Text stand for the Later, we leave the Truth as a Mystery, and accept the Proof as Mystical, and therefore not to be confided in, or relied upon, for the Establishment of a Doctrine whose Verity and Certainty is now controverted, and expected to be better proved than by mystical and untrialable Arguments.

Matth. 22. 32. God declares himself *the God of Abraham, Isaac, and Jacob.* And our Lord says, *He is not the God of the Dead, but of the Living:* Ergo, *Abraham, Isaac, and Jacob* are Living, and do Subsist in their Separated Souls; for their Bodies are long since turned to Dust, and are not. To this we answer, That all Persons who have lived, do live, or shall live, may be well enough said to live unto God, with whom Things past and to come, may be well enough said to be present; for that Time cannot work, or have any Effect upon Him, his Being, or his Knowledge. And therefore *Luke 20. 28.* (relating the same Fact) says, *God is not God of the Dead, but of the Living:* Adds the Reason, *For that all live unto him.* All who have lived, and shall live, as well as those who do live; those who have lived and shall live, do live unto God, although they do not live unto Men, nor have any present Subsistence either in Soul or Body. If our Lord had intended their living to God in a State of Separated Souls, the Intent might easily, and would likely have been declared by him: But the Matter then argued did no way concern the Point of a Soul's Separate Subsistence. But the Answer was only intended to the Query put to our Lord by the Sadduces, who denied the Resurrection. They propounded a Case of Seven Brothers, having all one same Wife; upon which our Lord cites the Words of God concerning these three Old Patriarchs. *Luke* says that they are the Children.

Children of God, being the Children of the Resurrection; and our Lord applies his Answer to their Question. They demand whose Wife their Woman shall be in the Resurrection? He replies, as touching the Resurrection, *Have ye not read this Saying of God touching the Patriarchs?* and then applies that Saying to prove the Resurrection accordingly: So as the Question, the Answer, and the Application was all, and (for ought appears) only intended concerning the Resurrection, without Intent to speak here, concerning any State or Condition of Souls, betwixt the State of Death and that of the Resurrection: and the Resurrection was the only thing intended to be proved by that Quotation.

Mat. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy both Body and Soul in Hell. Luke 12. 4. relates the same Doctrine thus; Fear not them that kill the Body, and after that have no more that they can do; but fear him who after he hath killed, hath Power to cast into Hell. We may perceive that the Substance and Intent of Christ's Doctrine is the Same in both these Evangelists; but the Words or Expressions in which the same is delivered do differ very much, yet not to alter the Doctrine principally intended to be taught, *viz.* not to fear the Violence of Men, whose Power is confined to this World, and can extend no farther: but that Men ought rather to fear God, who hath Power to reward and punish after Mens Departure out of this World, and in a Future State: This we take for the Doctrine mainly intended by them both, and therein they do fully agree: but in the Collateral Doctrine endeavoured to be collected from *S. Matthew's* Expressions and wording of the same; so separating and dividing betwixt the Soul and the Body, as that one may be killed and the other not, or the one be cast into Hell, and the

the other not: In this Point (which I take for Collateral to the main Point intended) the Words of these two Evangelists differ very much: for in the Expressions of *S. Luke* there is no mention at all of the Soul, and therefore no Division made or intended betwixt Soul and Body. It seems then that it may be collected, that both having a right Notion of the Doctrine mainly intended to be delivered, of not fearing Men, whose Power was limited to this World, and fearing God, who could recompence both here and hereafter. *S. Matthew* may have worded this Matter according to his own Conception of the Thing: for his Words prove, at least, his Opinion to have been, that a Man's Soul and Body were dividable, and that the Body might be killed without killing the Soul: And yet he doth not say the Soul can be in Hell without the Body, but God can cast them both into Hell. Plain it seems, *S. Matthew* was of Opinion that Souls were capable of Separate State: but the Expressions of *S. Luke* give us some Warrant to think that Christ did not deliver that Doctrine in the Words used by *S. Matthew*, but that he hath worded it according to his own Conception and Opinion, and that the Doctrine of Christ, taken as delivered by *S. Luke*, is no more, but that Men can only afflict and punish in this World, but God can do it both here and hereafter: And this all Men must agree and assent unto.

Luke 16. 19. Begins that which Men usually call the Parable of *Dives* and *Lazarus*. The foregoing Chap. 15. consists all of Parables; and this Chapter begins with the Parable of the Unjust Steward, and ends with this of *Dives* and *Lazarus*, whose very Names seem to be some Proof that the Story is a Parable. If it were a History and true Relation of a Fact, it might pass for a very strong Proof of the Soul's Subsistence in a State of Separation from the

the Body; but passing for a Parable, it seems not a Foundation firm enough to bear the Weight of an otherwise unproved Structure. And the like may be said for *Rev.* 6. 10. the Souls under the Altar, of those slain for the Word of God, and the Testimony which they held, crying with a loud Voice, *How long, Lord, dost thou not judge and avenge our Blood.* This was but in a Trance, and no more real or true, than the Appearances of the great Dragon with Seven Heads, and Ten Horns, and Seven Crowns, whose Tail drew the Third Part of the Stars of Heaven, and did cast them to the Earth; or that there was a great City descending out of Heaven from God: After *S. John* was rapt up into Heaven by the open Door, all was but a Trance, and may pass for a Rapture, not a Ground strong enough to fix a proving Foundation upon: And it seems this Crying by the Souls was in the same manner as the Blood of *Abel's* Crying from the Ground against his Murderer; and as all Notable Actions, good or bad, do depend for Recompence upon the Effects of God's Divine Providence, Justice and Power, and so we leave it.

Luke 23. 43. Christ says to one of the Crucified Thieves, *Verily I say unto thee, to day shalt thou be with me in Paradise.* This could not be performed in their Bodies, for that our Lord's lay in the Grave till the Third Day; therefore it must be fulfilled in their Souls separated from their Bodies. To this Objection the Answer may have Two Parts. First, We quote *Matth.* 27. 24. *The Thieves also which were crucified with him, cast the same in his Teeth.* And, *Mark* 15. 32. *They that were crucified with him reviled him.* Both these Evangelists agree, that they, both the Thieves, that were crucified with him, reviled him. *S. Luke* is commonly taken for the Pen-man of *S. Paul*, by whom this Gospel is believed

to have been dictated: But neither of these are taken to have been Eye-Witnesses, or that they were by and present at this Fact. S. *Mark* is taken to write from the Mouth of S. *Peter*; although it might possibly be from the Apostle S. *Barnabas*, either of which Apostles were likely to be Eye-Witnesses of the Fact then done. And S. *Matthew* was himself both Apostle and Evangelist, and likely an Eye-Witness of the Fact; and there is an Old Rule, That one Eye-Witness is better than two Ear-Witnesses of any Fact. We conclude then, that here are Two Witnesses against One, and that One but an Ear-Witness of that Fact: And therefore there is a Ground to question the very Truth of S. *Luke's* Relation, seeing he wrote but by Relation, and what he says, stands not of it self, and can with great Difficulty be made to stand in Agreement with what the other two Evangelists have delivered. Secondly, We say, to the Words, *To day thou shalt be with me*, they may be expounded from other like Expressions. *Heb. 3. 7.* cites *Psal. 95. 7.* *To day if ye will hear his Voice.* Ver. 13. *Exhort one another daily whilst it is called to day.* Here it seems the Word *Day* is not limited to an Artificial or a Natural Day, but signifies a present, but yet a competent Time. *Luke 19. 42.* Christ wept over *Jerusalem*, saying, *If thou hadst known, even thou at least, in this thy Day, viz. hadst known that Time of my present Call unto thee; here express'd by the Word Day.* So *The Son of Man must be Three Days and Three Nights in the Heart of the Earth.* And yet we know Christ lay in the Grave but Two Nights, viz. *Friday* and *Saturday* Nights; and for Days, only one whole one, viz. *Saturday*; for he was buried on *Friday* at Even, and rose very early upon *Sunday* Morning. Whence it seems the Words, *To day shalt thou be with me*, need not be limited to a precise Day, Artificial or Natural, but may be reasonably

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sonably intended to signifie within some short Time after that Promise. And that we may the better account for the same, there shall be cited *Jo. 20. 17.* Our Lord (late-ly risen) says to *Mary*, *Touch me not, for I am not yet ascended to my Father. And the same Day at Evening, Ver. 19. came Jesus and stood in the midst among his Disciples.* And *Luke 24. 39.* he says, *Handle me, and by Feeling, perceive and see that I have Flesh and Bones, which a Spirit hath not.* Hence may be collected, that betwixt his appearing to *Mary* that Morning, and to his Disciples in the Evening, he had ascended to his Father, and returned. *Matth. 27. 52.* When Christ died, *The Graves were opened, and many Bodies of Saints which slept arose, and came out of the Graves after our Lord's Resurrection, and went into the holy City, and appeared unto many.* Amongst these, we have reason to suppose, was the Body of this Thief, as well as his Soul, the Flame of Life re-kindled in him as well as in those other Saints, and of our Lord himself, and that he, the Thief, and the other Saints then rising did make this Ascent, with our Lord, upon *Sunday*, next after the *Friday* Night of his Suffering: And this (I conceive) was enough to satisfie our Lord's Expression of, *To day shalt thou be with me in Paradise*, in so short a Time, as it may be counted present, or to day. And this Resurrection might occasion some to think, as, *2 Tim. 2. 18.* that the Resurrection was past already, and was not (in Future) to be expected. *Luk. 23. 46.* *Jesus cried with a loud Voice, and said, Father, into thy Hands I commend my Spirit; and having said thus he gave up the Ghost.* And to this we join *Acts 7. 59.* *They stoned Stephen calling, and saying, Lord Jesus receive my Spirit.* This Objection from recommending the Spirit of a Dying Person to God and Christ, Men say, imports a Spiritual Being or a Soul in Man, which

which is capable of a Subsistence, and hath such a Subsistence, in a State separated from the Body. The Objection is of the same Nature with that from Solomon, *The Spirit returns to God that gave it*: and requires some Repetition of what was thereunto answered. And for finding out the Sence and Intent of the Word *Spirit*, Places of Scripture shall be quoted. *1 Sam. 30. 12.* When the starved *Egyptian* had eaten some Figs and Raisins, his Spirit came again to him, seems his Spirit of Life, his Vital Spirits. *Ezra 1. 5.* *They stood up, whose Spirit God had raised to go and build the Temple,* seems to intend their Inclination and Affection. *Job 20. 3.* *The Spirit of my Understanding causeth me to answer,* seems the Eagerness of his Desire. *Chap. 21. 4.* *Why should not my Spirit be troubled?* viz. *why should not I be troubled?* *Psalms. 51. 17.* *The Sacrifice of God is a broken Spirit*: there is paraphrased by a contrite Heart. *-143. 4.* *My Spirit is vexed within me, and my Heart within me is desolate.* *Prov. 18. 14.* *The Spirit of a Man will sustain his Infirmity, but a wounded Spirit who can bear;* viz. a good or bad Conscience. *Chap. 25. 28.* *He that hath no Rule over his own Spirit, is like a City broken down and without Walls.* Here Spirit must signifie Affections. *Eccles. 8. 8.* *No Man hath Power over the Spirit to retain the Spirit,* seems Men's Passions. *Prov. 20. 27.* *The Spirit of Man is the Candle of the Lord, searching the inward Parts of the Belly,* viz. Man's Reason and Knowledge, is the Candle. *Psalms. 31. 6.* *Thou art my strength, into thy hand I commend my Spirit, for thou hast redeemed me.* God had saved him in his Troubles, and therefore he again commends himself to God, under the Term of his Spirit. *Dan. 5. 12.* *An excellent Spirit, Knowledge, and Understanding, was found in Daniel;* The latter Words expound Spirit. *Acts. 17. 16.* *Paul's Spirit was stirred in*

him at Athens: he was moved and provoked. Chap. 18. 25. *Apollos was fervent in Spirit: or was Zealous.* 1 Cor. 5. 5. *Deliver the Man to Satan, that the Spirit may be saved in the Day of the Lord, viz. that at the Resurrection the Whole may be saved: Spirit put for the Whole Man.* Chap. 7. 34. *The unmarried Woman is holy in Body and Spirit, viz. Soul and Body together, holy in the whole Compositum.* Ezek. 11. 19. *I will give them one Heart, and put a new Spirit, and a Heart of Flesh within you.* Chap. 13. 3. *Wo to the Prophets that follow their own Spirit, and have seen nothing.* Ver. 17. *They prophecy out of their own Heart:* And thus we see Spirit put for the Person, the Heart, the Affections, the Passions, for Mind, Understanding, Knowledge, Reason, Conscience, viz. for Man, and every of his Sublime and Spiritual Parts or Faculties, but most properly and especially for his Breath. As Job 12. 10. *In the Hand of God is the Soul of every living thing, and the Breath of all Mankind.* Ch. 34. 14. *If God set his Heart upon Man, if he gather unto himself his Spirit and his Breath, all Flesh shall perish together, and Man shall turn again to his Dust.* Psal. 104. 29. *When thou takest away their Breath they die and are turned again to their Dust: when thou lettest thy Breath go forth, they shall be made, and thou shalt renew the Face of the Earth.* Gen. 2. 7. *By God's breathing into Mans Nostrils the Breath of Life, Man became a Living Soul.* Rom. 14. 7. *None of us liveth to himself, and no man dieth to himself, but we live to the Lord, and die to the Lord: whether therefore we live or die, we are the Lords.* Hence it need not seem strange, that a Dying Man should recommend his Person to the Lord by the Term of his Spirit; for the Body as well as the Soul is under the Knowledge and Provision of Providence. When good Men lie down to sleep, they customarily recommend themselves

themselves to God ; and going to sleep in Death makes such a Recommendation both the more earnest and the more solemn, and cannot reasonably be intended of the Spirit only, but of the whole *Compositum* by that Term: and God will raise them both up again at the Last Day, both Soul and Body. *John* 6. 44. *The Man that comes to me, I will raise him up at the last Day*; the whole Man, both Soul and Body. *Psal.* 31. 6. *Into thine Hands I commend my Spirit, thou hast redeemed me, O Lord God of Truth.* David spake this when he was in a way of Living, and had both a Body and a Soul, and apparently sought God's Protection for them both, *viz.* for his Person, under this Term of Spirit. *Jo.* 11. 25. *He that believeth in me, though he were dead, yet shall he live, viz. the Compositum of Soul and Body.* Our Lord knew he should have a speedy Resurrection, and foretold it to be within Three Days Time, both of Soul and Body: And it seems that by this Term of Spirit he recommended them both to the Protection of his Father, and that S. Stephen did the like to our Lord: Whence here appears no Necessity of Inferring a Separate Subsistence of a Humane Soul from these Texts, which plainly did not intend to teach the Doctrine; and it seems may be very well satisfied by another very different Construction of them. *Joh.* 6. 40. It is God's Will, that he who believeth should have everlasting Life; *and I will raise him up at the last Day*, Soul and Body, without mention of an intermediate Estate. And we do not accept our two quoted Texts as a sufficient Proof of that Point. *Acts* 2. 27. *Thou shalt not leave my Soul in Hell*, [or Death] is construed to comprehend the Body also; and both were raised accordingly. *Rom.* 2. 9. *Tribulation and Anguish upon every Soul of Man that doth Evil*: this comprehends the Body also. So *Chap.* 13. 1. *Let every Soul be*
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*subject to the higher Powers. Whence we conclude, that by recommending the Dying Spirits, intended the Dying Bodies also, and was intended of the Whole Man, or the Person then departing out of this World. 2 Cor. 5. 1. If our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens. And desires to be clothed upon with that House, Groans to be clothed upon, that Mortality might be swallowed up of Life: yet would not be unclothed: whilst we are at home in the Body, we are absent from the Lord; walking by Faith, not by Sight, we desire to be absent from the Body, and present with the Lord; for we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether good or bad. We read, Rev. 22. 12. I come quickly, and my Reward is with me, to give every Man according as his work shall be. Ver. 20. Surely I come quickly, Amen, even so come Lord Jesus. Heb. 10. 37. Yet a little while, and he that shall come, will come, and will not tarry. Ver. 35. & 36. We must wait with Patience and Confidence, till the Time promised do come. James 5. 8. Be ye also patient, stablish your Hearts, for the coming of the Lord draweth nigh. 1 Pet. 1. 5. Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last Time [as if the last Time was near.] Chap. 4. 5. Men shall give an Account to him that is ready to judge the Quick and the Dead, [viz. in a short Time coming.] 2 Pet. 3. 12. Looking for, and hasting unto the coming of the Day of God to Judgment. 1 Joh. 2. 28. Abide in Christ, that when he shall appear, ye may have Confidence, and not be ashamed at his coming, [as if he were expected to come in their Time.] So, 1 Tim. 6. 14. Keep this Commandment without spot, until the appearing of our Lord Jesus Christ, [as if
Timothy*

Timothy might live to that Time.] And elsewhere, *The coming of our Lord draweth nigh.* 1 Joh. 2. 18. *Little Children it is the last Time.* And, *The Time is short; he that is holy let him be holy.* Rev. 22. 11. *And he which is filthy let him be filthy still,* [as if Christ's coming to Judgment were even then at hand.] 2 Pet. 3. 9. Men then said that Day was slack in its coming, and Ver. 4. that the Promise of his coming was over-long delay'd. From all these Evidences it appears that the Church at that Time, did believe the coming of our Lord to Judgment, to be nigh at hand, and that when he should appear, we should be like him, and that then, as *Philip. 3. 21.* Our vile Bodies should be changed, and fashioned like his Glorious Body. 1 Cor. 15. 51. *We shall not all sleep, but we shall all be changed.* And to this Change (it seems) *S. Paul's* Words in our Proving Text are to be applied: He would not be unclothed, but clothed upon with the House which is from Heaven, that so he might not be found naked; but that Mortality might be swallowed up in Life: Whilst we are at home, in the Body, viz. our Natural Body, we are absent from the Lord; and therefore we are willing rather to be absent from this Body, to have it changed into a Spiritual Body, and therein to be present with the Lord: And however, in the one Body, or in the other, we labour, present or absent, to be accepted of God: for we must all appear before the Judgment Seat of Christ, [sooner or later] that every Man [Body and Soul] may receive the Things done in his Body, [viz. when he was alive] according to that he hath done, whether it be good or bad: And this seems to apply all that he had before spoken, as designed a Relation to the Resurrection and the Last Judgment, and not to make or afford any Proof of the Separate Subsistence of a Soul, after Death of the Body. *Philip. 1. 21.* *For*
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me, to live is Christ, and to die is Gain, what I shall chuse I wot not; for I am in a strait between two, having a desire to depart and to be with Christ, which is far better: Nevertheless, to abide in the Flesh, is more needful for you. This sounds as if, upon Death of the Body, something were still left in such a State and Being, as should immediately thereupon go to be with Christ; and this can be no other but the Man's Soul subsisting in a State of Separation. We read, Rev. 14. 13. *Blessed are the Dead which die in the Lord, for they rest from their Labours, and their Works do follow them.* 2 Tim. 1. 10. *Christ abolished Death, and brought Life and Immortality to Light, through the Gospel.* [Whence Death now to the Godly, is but a Sleep, or Resting in Christ.] Acts 7. 60. *Stephen cried, Lord, lay not this sin to their charge: and when he said this, he fell asleep.* 1 Cor. 15. 6. *Christ risen was seen of five hundred Brethren, of whom then some were fallen asleep.* Ver. 18. *If there be no Resurrection, then they who are fallen asleep in Christ are perished.* Ver. 51. *We shall not all sleep, but we shall all be changed.* 1 Thess. 4. 15. *We who are alive at our Lord's coming, shall not prevent them who are asleep.* Ver. 14. *But those who sleep in Jesus shall God bring with him.* 2 Thess. 1. 6. *It is righteous with God to recompence Tribulation to them that trouble you; and to you who are troubled, Rest with us; when Jesus shall be revealed from Heaven with his mighty Angels; [seems this Rest with us must be future to this World, and most likely in Death.]* Heb. 4. 3. *We who have believed, do enter into Rest.* Ver. 9. *There remains a Rest to the People of God.* Ver. 10. *A ceasing from our own Works, as God did from his; and we must labour to enter into this Rest: seems properly a Dying in the Lord.* And Job testifies, *There the weary are at Rest.* Upon the Evidences

dences thus quoted by us, it seems our Proving Text may be construed in this manner; I know that to die is Gain, and for me to depart out of this world and to be at rest in Christ, and in expectation of a joyful Resurrection, is far better; but for me to abide in the Flesh is more needful for you: And this Consideration puts me into a Strait between two Things, so as what I shall chuse I wot not; and doubtless it is better, and far more easie and desirable for a godly Man to sleep and be at rest in Christ, than to be in the Troubles, Temptations and Persecutions of this World, as S. Paul was when he was in it. *Daniel 12. 13.* the Angel says to him, *Go thy way till the End be, for thou shalt rest and stand in the Lot at the End of the Days.* And this hath been the Lot of the Godly in all Ages: and the Wisdom of the World hath been able to teach, that the Day of a Man's Death is better than that of his Birth; and if generally, how much better then must it needs be for a good Christian to depart and be at rest in Christ: *Lying down in a sure Faith and steadfast Hope of a joyful Resurrection; when the Lord himself shall descend from Hevean with a shout, with the voice of the Archangel, and the Trump of God: for then the Dead in Christ shall rise first, and be caught up into the Clouds to meet the Lord, in the Air; and so shall they ever be with the Lord.* What Earthly Thing can be compared with such a State, so much Joy, and so great an Assurantee: No wonder then that our Apostle calls his Death a Gain, being then in a Condition so to die, and so he continued, (as he says) *2 Tim. 4. 7.* *I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day: and not to me only, but unto them also that love his Appearing.* But it seems he did not expect it before that Day, the Day of Christ's Second Coming, to reward every Man according to his Works.

And we conclude, the Apostle, in our Proving Text, intended rather a going to rest in Christ, than a going into Heaven to him in the State of a Separated Soul.

Heb. 12. 22. Ye are come to an innumerable Company of Angels, and to the Spirits of just Men made Perfect; to God the Judge, and to Jesus the Mediator, and to the heavenly Jerusalem. Some have raised an Argument of the Souls Separate Subsistence, from this Text. The Words, *Ye are come*, in the present Tense, spoken unto living People, cannot be literally intended; unless the Words be intended of the Doctrine. *viz.* You are come to a Gospel or Doctrine, which teaches to believe and expect such Things in future Times; or, you are come to such Things in Faith which is the Evidence of Things not seen, *better things than appeared at Mount Sinay.* So, *2 Pet. 3. 12. Look for and haste unto the Coming of the Day of God, wherein all shall be burnt up, as in Noah's Time it was drowned: But we look for new Heavens and a new Earth, wherein dwells Righteousness: And seeing ye look for such Things, what manner of Persons ought ye to be in all holy Conversation and Godliness, without spot, and blameless.* This expounds how we come to the Heavenly Jerusalem, *viz.* to that Doctrine, Faith and Expectation, to be fulfilled and enjoyed at the Coming of the Day of God, without any mention at all of a Soul in the State of a Separate Subsistence, or discoverable Intention concerning it.

1 Pet. 3. 19. Christ was quickned in the Spirit, by which also he went and preached unto the Spirits in Prison, when Noah prepared the Ark. To this we say, the Text is very mystical and obscure, and so every Part and Sentence of it: And what is here meant by the Spirits in Prison; or the Preaching to them, we humbly confess Ignorance, and that we do not know: Therefore the Text and Consequences

quences of it shall be left to Consideration of the more Learned, better versed in the Writings of Fathers and Commentators; but till the Meaning of it be better known, it seems, it can have but little Force of Proof in this Argument.

Job. 12 26. If any Man serve me, let him follow me, and where I am there shall also my servant be. Chap. 14. 3. If I go and prepare a Place for you, I will come again and receive you unto my self, that where I am, there ye may be also. This later Text expounds the former, viz. Christ's Servants shall be where he is, intending after he hath first prepared a Place for them, and then comes again to receive them.

These particular Texts of Scripture are all that we meet with that are quoted by others, or are observed by us, and tending materially to Proof of the Separate State, or Subsistence of Humane Souls after this Life ended.

And yet there remains one Perswasive, which inclines common Readers as much or more than any other Argument, to believe that there is a Separate State of Souls Subsisting after they are parted from the Bodies; a Perswasive rising from Induction of many Scriptural Expressions concerning the Soul and the Body, as different, and even opposite Things and Principles. *Rom. 7.* describes the Contest betwixt the Flesh and the Spirit, as if they were naturally different Principles in Man, whereas they are but different Faculties in Man, viz. the Affections, Passions and Appetites, Vital, combating the Faculties Intellectual, the Knowledge, and Reason of the same Party, with various Success. But these being exprest by the Terms of Flesh and Spirit of the Man, seem to represent them as two Principles different and contrary one to the other. Such Faculties we agree they are, different and contrary; but such Principles we say they are not: but

all proceed from the same Principles, the Constituent Parts of Man, *viz.* his Soul, and his Body. The Natural Powers of such a *Compositum* all these Faculties equally are, and seem the one of them independent upon the other, and seldom free from a Contest amongst them, in which the Judgment or highest Prudence of the Party bears the Sway, and hath the Determinative Power naturally residing in it: So as what is here signified by the Terms of Flesh and Spirit, are so far from a Possibility of a real Separation one Sort from the other, as neither of them can subsist but *in eodem subjecto* with the other, and the *Compositum* which hath not all of them, is Imperfect.

Chap. 8. 1. *They who walk not after the Flesh, but after the Spirit.* This taken for a Humane Spirit or Soul, must intend the Reason or Intellect: And the Chapter goes in Terms of Flesh and Spirit, inducing Readers to accept them as different Principles, and thence Separable. Whereas we are ready to put the Stress of our Argument upon their being Joint-Principles of one *Compositum*, Man, which cannot consist without both. And, it seems, as he, Man, cannot subsist without them, so they not without one another: And so in a *Compositum* they are generated, grow, stand and fall together, one and all, the Soul, the Body, and the *Compositum*; and so they shall rise and be recompenced together. And what God hath so joined together in Bands of Nature, and absolute Coherence one of them to another. the Power of Mens Wits and Perswasions will never be able finally to separate, or to evince their Subsistence in a State of Separation, one of them from the other, *Matth. 26. 41.* Our Lord says to his sleeping Disciples, *The spirit is willing, but the flesh is weak*: intending the Body is often unable to act according to the Reason and Desire of the Mind, Judgment and Intent of the Man; and

and that Infirmary of Weakness and Weariness, is peculiar to the Flesh, thereby made unable to act with that Vigour and Continuance which the Soul acting in the Phantasy and Reason of the Man, requires; and shews such Connexion of the Matter and Form, as (in the Man) one of them cannot act without the other. *Rom. 8. 10. The Body is dead because of Sin, but the Spirit is Life because of Righteousness. 2 Cor. 7. 1. Let us cleanse ourselves from all Filthiness both of Flesh and Spirit. Galat. 3. 3. Having begun in the Spirit, are ye now made perfect in the Flesh. Ch. 5. 16. Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh. Ver. 19. Works of the Flesh. Ver. 22. Fruits of the Spirit. Coloss. 2. 11. Putting off the Body of the Sins of the Flesh. 1 Cor. 7. 34. The unmarried Woman cares that she may be holy both in Body and in Spirit. Eph. 4. 4. There is one Body and one Spirit. 1 Thess. 5. 23. I pray your whole Spirit and Soul and Body, be preserved blameless unto the coming of our Lord. James 4. 5. The Spirit that dwelleth in us lusteth to envy. 1 Pet. 2. 11. Beloved, I beseech you abstain from fleshly Lusts, which war against the Soul. Ch. 3. 18. Christ was put to death in the Flesh, but quickned by the Spirit. Ch. 4. 1. He that suffers in the Flesh hath ceased from Sin, and must live the rest of his time in the Flesh, not to the Lusts of Men, but to the Will of God. 2 Pet. 2. 10. Wicked Men walk after the Flesh, in Sins here named. Rom. 13. 14. Make no Provision for the Flesh, to fulfil the Lusts thereof. 1 Cor. 6. 20. Ye are bought with a Price, therefore glorifie God in your Body, and in your Spirit, which are God's. These Texts, and their like, have a Sound or Semblance of Supposing a Separating Difference betwixt the Soul and the Body; whereas their true Signification seems to be, a Distinction between the Powers or Faculties of the *Compositum*, viz. those Vital, or the Vegetative.*

Vegetative and Sensual, from those Intellectual and Rational, *viz.* Man's Ambition, Covetousness, Lust, Wrath, and Fear, and their Descendents, from his Knowledge of Common Sense, his Phantasy, Opinion, Reason, and Prudence. The first Sort of these Faculties and their Inclinations and Desires, are signified and intended under the Name and Term of Flesh: in *S. John's* Epistle, called the World. And the second Sort of these Humane Faculties are signified and intended under the Name and Term of the Spirit, or the Soul. But both Sorts are Fundamentally and even Inseparately united in the Nature of Man, or that which is the *Compositum* both of Soul and Body: Both Sorts are derived from the Conjunction of these two Principles or Constituent Parts of the Man, it seems, not singly, but each from the Whole, or the *Compositum*. Not the first Sort from the Flesh, and the second Sort from the Spirit, or Soul, really; for the Flesh by it self cannot live or act. And that a Soul by it self, either ever did, or that it can act, was questioned by *Aristotle*, and not found or believed by him. It hath been affirmed by some of our Authors quoted; but their Proofs offered are so weak as they appear very unlikely to perswade Considering People, who can put off their former Prejudices: Nor have they prevailed yet to induce a Belief, that the Soul cannot act those Faculties of the Second Sort but only in the Body, and by the Organs of it; so as the Soul cannot act them in any other Part of the Body, but only in those very Organs ordained by God and Nature for those Purposes, *viz.* not see, but in the Eyes; remember, but in the Memory; not understand, but in the Intellect: Any such Parts or Organs harmed or lost, the Soul can only work with what is left, or cannot work at all to those Purposes. Hence it seems these second Sort of Powers in Man, do not more proceed

ceed from the Soul than those of the first Sort do. The Soul in the Head, and Intellectual Organs there, produces and acts the Intellectual Powers and Faculties of the Man; and the same Soul in the Vital Parts and Organs of the Body, produces and acts Affections, and Passions, and Sensual Appetites, which solicit the Judgment, that the Whole may be employed so far as may be needful for the Procuring their Satisfaction. And all these Repetitions tend to prove, that the terming these first sort of Faculties the Flesh, and the second sort of Faculties the Spirit, cannot reasonably be made an Argument inducing to believe an easie, natural, or feasible Separation of the Flesh and Spirit, and that one of them can have a Subsistence without the other. And thus we conclude the Examination of such Texts of Scripture as are alledged for Proofs of the Subsistence of a Humane Soul in a State of Separation from the Body.

And we proceed to produce Arguments which work in Debilitation of such a Separate Subsistence of Souls. *First*, We say it seems a great Weakening of that Opinion, That there is not in the whole Bible to be found one Text which doth expressly affirm that the Soul of Man hath a Separate Subsistence after Death of the Man, nor that it is Immaterial or Immortal. *Secondly*, None of the Texts before quoted, nor any other, from which the Separate Subsistence is endeavoured to be proved, did principally intend the Teaching or Proving of the Doctrine: but all such Texts do principally aim at some other End or Design; and what is drawn from those Texts in Proof of this Point, is but Collateral to the Intent of such Texts, and rises only upon a Collection drawn from Inferences. The Parable of *Dives* and *Lazarus*, *Luke 16.* looks most like a Design to that Purpose: And yet, *Ver. 15.* our Lord teaches, *That what is highly esteemed amongst*

amongst Men, is Abomination in the sight of God: And then speaks of the Power of the Law. And in *Ver. 19.* begins this Parable, intending thereby to dilucidate his Assertion of *Ver. 15.* that Men may be, and often are, greatly deceived in their Opinions concerning Things, and particularly in Judging of the Happiness of Mens Conditions: for Illustration of which Doctrine, he places *Dives* in as high a Degree of Happiness as Men ordinarily do desire: *He was richly arrayed, and fared sumptuously every day,* and had Health withal. And *Lazarus* he puts down as low in Comparison: *He was a Beggar, a Lazar, and full of Sores, who was brought and laid at Dives his Gate, and fed with the Crumbs that fell from his Table.* Here was *Dives* his Condition highly esteemed and desired amongst Men: but he shewed by the Sequel of the Parable, that it was abominated in the Sight of God; for the Poor Man was comforted, and *Dives* tormented. So as the Illustration of this Doctrine, seems to have been the main Intent of the Parable: and what is spoken of Discourse betwixt *Abraham* and *Dives*, and the seeing *Lazarus* in *Abraham's* Bosom afar off, seems like the Pomp of *Dives* and the Misery of *Lazarus*, not real, but parabolical, or Invention: Like the falling of the Seed, some amongst Thorns, some on a Rock, some upon one sort of Ground, and some upon another. A third Disability upon the Tenet of Separate Subsistence is, that in all our Evidences concerning the Resurrection, very copious and full, there is no mention of an Intermediate State betwixt the Man's Death and his Resurrection; nor concerning the Separate State of Humane Souls, or their being in that Estate, or Capacity of being in it. We may (to this purpose) look back upon *1 Cor. 15.* *If there be not a Resurrection, all Christian Religion is vain, our Preaching, and your Faith; Christians are of all Men most miserable,*

miserable ; and you are yet in your Sins. Here appears no Help from the Separate Estate or Subsistence of a Soul, nor Mention of such a thing. And Ver. 18. *All that are fallen asleep in Christ are perished, if there be no Resurrection.* What then becomes of Souls subsisting in a State of Separation? It seems S. Paul knew nothing of such an Estate, or made small Account of it; or else (very likely) he would have made some mention of it. *Phil. 3. 20. Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, and make it like his glorious Body, according as he is able to subdue all things to himself.* Here is no mention of Soul, but as in Conjunction with the Body; and Flesh is not a Body without a Soul: therefore the Soul in Conjunction is here intended; but no Room seems to be left here for a Separate Subsistence of Souls. *1 Pet. 1. 4. We are begotten by the Resurrection of Christ, to an Inheritance in Heaven, ready to be revealed in the last Time.* Ver. 9. *Receiving the End of your Faith, even the Salvation of your Souls.* Here Soul is mentioned, intended in Conjunction with the Body; Soul for Person. As *Gen. 46. 26. All the Souls which came with Jacob into Egypt; all the Souls were threescore and six:* and the two Sons of Joseph were two Souls; as before hath been largely quoted. And the Apostle refers here to the Resurrection to be revealed in the last Time: Whence Body must be conjoined; and no mention of an intermediate State, or a Soul in that State. Chap. 5. 4. *Those who do well, when the chief Shepherd shall appear, shall receive a Crown of Glory that fadeth not away.* *2 Tim. 4. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord shall give me at that Day; and not to me only, but to them also that love his Appearing.* Here is no Notice taken of intermediate Time, or Estate, but *when the*
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chief Shepherd shall appear, and at that Day. Coloss. 3. 4. When Christ who is our Life shall appear, then shall ye also appear with him in Glory. 1 Joh. 3. 2. It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him. It seems he knew not of a Separate Subsistence of Souls, but expected to learn at the Appearance of Christ, what himself should be. Heb. 9. 27. It is appointed unto Men once to die, and after this the Judgment. Nothing here betwixt Death and Judgment; and expounds his Meaning to be of the general Judgment. Ver. 28. Christ once offered for sin, shall appear the second time without sin unto salvation: viz. to execute the last Judgment. Jam. 1. 12. Blessed is he that is tried, for he shall receive a Crown of Life. Chap. 9. 8. Be patient, stablish your Hearts, for the coming of the Lord draweth nigh; viz. repose your selves upon that: without telling them that in the mean Time their Souls shall be happy in a State of Separation. We may say that in none of these Places, nor in any other Texts of Scripture, do we find mention of an Intermediate State betwixt that of Death, and that of the Resurrection, nor a State of Separation, or Self-subsistency of a Soul departed from the Body. We leave therefore that Apprehension or Opinion much enfeebled, through the Defect and Failure of such Testimonies as might reasonably have been expected to have been found on that behalf; and in a Case which may concern the Church to be rightly informed about. We believe that if such an Intermediate Estate there were, or such a Separate Subsistence of a Humane Soul, the Scriptures in all these and other Places, would not be altogether silent concerning the same, as we have found them to be: And hence we conclude, the Opinions thus far impugned, are infirm, feeble, and not thoroughly maintainable by Arguments drawn from Nature

Nature and Reason, nor from Prudence and Moral Congruity, nor from Scripture and particular Texts of the same; but that all Proofs of it hitherto, drawn *ex Causis*, and from the Foundations thereof, do fail, and appear very insufficient for the Support of it. And hence we go on to propound some Arguments which may be drawn *ab Effectu*, or from the Consequences which arise upon this Doctrine of the Soul's Separate Subsistence after Death of the Man. And we say, That it is a Natural and Common Consequence of Error, to raise Difficulties, lead to Absurdities, and create Inconveniences amongst Men: And for Truth and the Discoveries thereof, to dissolve Difficulties, and promote the Conveniences of Man and Nature. Now that the Doctrine of a Humane Soul's Immateriality and Separate Subsistence doth raise divers Difficulties which otherwise are needless, we propound as Evidence the Questions made by S. *Austin*, viz. *Whether the Soul were One, and not Many; or Many, and not One? Or, That it be at once both One and Many?* And he thought the Last most probable, though seemingly ridiculous. 2. There are Difficulties concerning the Soul, *a Parte ante*, viz. Whence it comes, or how it is derived? Whether it pre-exist, or be newly created by God upon every successful Copulation, or be generated? 3. If by New Creation; then When and How such New Souls are joined and incorporated with the generated Bodies? 4. How these fresh and newly made Souls come to be contaminated and infected with Original Sin, derived by Procreation from *Adam*? Next, there is Question, after Conjunction with the Body, Where such an Immaterial Soul resides in the Body? and then, How it acts there? Whether all in all, or all in every Part; or Part in one Place, and Part in another? And then, concerning such a Soul, *a Parte post*, viz. What becomes of it when the Man dies? Doth it slide

into Dr. *More's* Receptacles in the Air, or into some appointed *Limbus* or Dormitory; or to some Places of Pleasure or Punishment, *Paradise*, *Elisium*, or *Tartarum* ? or whether directly either to Heaven or Hell ? or that there be a most frequented *Purgatorium* appointed for the Reception of them ? These are some of the Difficulties raised from the Doctrine of an Immaterial and Self-subsisting Soul.

We come next to some Absurdities whereunto Men are led by this Doctrine. *First*, It induces to assert and maintain, That God doth create a New Soul upon every Fruitful Coition of Man and Woman, be the same Lawful or not ; and the same for all Humane Copulations with Beasts, where the Product is of a Humane Form : This Concept, invented meerly to shore up the Immateriality of the Soul, and to provide it a different Original from Generation, is neither agreeable to Reason, nor supported by any manner of Proof from Scripture ; is disagreeable to the Common Sense of Mankind, incongruous to the Excellent Majesty of God, and to his Detestation of wicked Actions in Venery ; contrary to that Text which says, *God rested from his Works of the Creation* : He gave over that sort of Work, and his own Son was generated. If God should be continually still employed in creating New Souls every Day all the World over, what Ceasing were this from his Works of Creation ? This would not be true, that after the six Days he ceased from such Works. We say therefore, that this Indignous Employment of daily Creating Souls in such manner, and to make Wicked Coitions Effectual, is most unworthy of so Glorious and Pure an Agent, and therefore is a meer Fiction invented to support this Opinion only, and of no other Use in the World : grounded neither upon Scripture nor Reason, but opposed by both. So as
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it may be pronounced not only false and feigned, but grossly incongruous and absurd, in respect of the Agent, the Operation, and the Effect.

Another Absurdity Men are apt to be led into by this Doctrine, is this; They do pretend, That after God hath thus newly created a Soul, which they say comes from his Hand, fresh, pure, and undefiled; she (poor Soul) is put or cast into the newly generated Body for which she was made. The Body infected and defiled with Original Sin derived from *Adam*, she is there presently infected with this contagious Disease, and soon becomes immersed in it; a Thing which this Young Soul can neither resist nor help; and there the much to be pitied Soul (say they) is kept as in a Cage or Prison, or like a Man fallen into a deep Pit, out of which he can by no means get: and then this Soul can know no more than what it learns from the Senses, and other Bodily Assistances; as one in a Pit sees no more of Light than that which comes in at the top of it. And thus this young, pure, and innocent Soul should be used by a merciful Creator, with an over-great, and very deplorable, and unreasonable, and most unlikely Measure of Cruelty and Rigor, that God should so use an innocent Soul, by himself newly created, there is neither Sense nor Reason for Men to believe; nor is there a Word or Text in Scripture from whence it can be derived: And the whole Progress seems so incongruous and absurd, as (being rightly and impartially surveyed) may reasonably create Wonder in those who shall peruse the Maintainers of Immateriality upon this Point or Subject, that they could believe what they have written, or could write such gross Things and put them into Men's Hands to read, if themselves had not believed them. It seems the Writers, rather did believe them, led thereto by the Prejudices and Common Reception of this Opinion
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of the Immateriality of Souls, which they believed might best be defended by such Inventions as these.

And, to add yet another Instance in this Kind, it may be remembred, That upon this Dispute it hath been said, *A Material Soul in Man, could not so act in his Senses, Affections, Phantasy, and Memory, as we find to be done; and therefore this Soul must needs be Immaterial.* To this it was replied, That all these Faculties were acted by a Material Soul in some Beasts, and to as great Degrees of Perfection as they are in some Men. Press'd with this Replication, four of our Authors (who handle this Point) divide themselves; and two of them go one way; and two another, directly contrary each Party to the other: For Dr. More and Mr. Baxter do agree the Force of the Replication, and confess, that the Beasts are acted in all these Faculties by their Souls; but that those Souls are such as have Degrees of Rationality in them, and do subsist after the Beasts Death, and do not die together with the Beasts, as Solomon, and the World since him, have imagined. The other two, viz. Des Cartes and Sir K. Digby, fly to another Extream, and say, That Beasts are so far from having such Souls, or any Degrees of Rationality, as that themselves do not know why, or what they do, nor that they do any thing, nor that they are Voluntary Agents, or have any Design in, or Knowledge of, what they do; but they act like Machines, or Motions framed by Art; and are acted by Heat and Cold, Rarity or Density; a Turgency of their Blood and Humors, and a Pricking and Promptitude in their Bodies and Members to Actions: but that they have neither Affections, Knowledge, Phantasies, Memories, or the like; nor Knowledge, nor Will, in any thing that they do. Of these two Pretences, it seems the Former may pass better than the Latter; but both of them appear so incongruous

congruous and unsutable to Nature, to Reason, and to Expressions of Scripture, as they justly fall under a Suspicion of Absurdity; and how well they deserve to come under that Denomination, shall be left to the Judgment of indifferent Persons: But clear it is that these Proposals or Pretences were devised, and are maintained, in Subserviency to the Immateriality of Souls, and the Support of that Opinion only; and serve to no other Use, Intent or Purpose whatsoever.

The Inconveniencies arising from the Opinion of the Soul's Immateriality, may be divers; as from the Allowance of one mistaken Principle for a Truth, many Fallacies do thence grow, both quickly and strongly: From the Opinion of this Separate Subsistence, in *Saul*, sprang his going to a Witch, that so he might come to speak with, and enquire of *Samuel*: And the Devil appearing, fortifies *Saul* in this Opinion, by his circumventing Question, *viz. Why hast thou disquieted me, to bring me up?* intimating thereby himself to be the true Soul of *Samuel* subsisting in a Separated Estate. And this Opinion is the only Foundation and Support of Souls in *Purgatory*, of Prayers for Souls, and Prayers to Saints; which can have no Common Sense in them, if Souls do not subsist in a State of Separation. And yet it is wonderful to consider, what a Force and Strength there is in a long-fostered Opinion and Custom: So that even though Men were convinced of a Soul's Materiality and Extinguishing with the Death of the Man, yet it may not be certain, that all would be drawn from those long-believed and practised Vanities: And yet those obstinate Retainers of their Old Customs must naturally and surely be convinced of all, and be judged of all others who do apparently perceive the Errour of that Practice. From the Original of Self-subsisting Souls arises the Opinion of Souls Walking (as it is called) and Infesting

Infesting Houses and Places in an extraordinary Manner ; which in the more dark Popish Times, are reported to have been very usual and even common ; but of later Times have lost their Credit very much, and are now rarely spoken of, and little believed. And whatever was true concerning them, may be reasonably imputed to the grand Impostor and his subservient Spirits, seeking to deceive, subvert and devour : These may have acted the Parts of Souls, as the Witches *Samuel* did that of the Prophet ; or as the late ones did of the *Robin Goodfellow*s, or the Fairies, in darker Times : And so the Heathens (holding a Separately Subsisting Soul) had their *Penates*, their *Genii*, and *Lemures*, and their *Separated Souls* appearing upon Occasions, and sometimes helping in Distresses. Also some Dreams to such Purposes are recorded in Histories of Primitive Christian Times, but they were only Dreams ; and for such we pass all Appearances or Actings of Souls departed, viz. either for Dreams, or the Acts and Agencies of Spirits, more often of the bad, but many times of the good Spirits also ; of the one sort to deceive and oppress, of the other sort to instruct and protect, as was done to the Apostles imprisoned, and to *Peter* in particular. Another Inconvenience may be added, viz. A Practice of divers Protestant Preachers, who perswade their Trading Auditors to drive a Christian Trade, as the most gainful Mart and Bargain, and to follow Christ for the Loaves and Profit that may be expected by his Faith and Service. For, Beloved, (say they) what shall he profit who gains the whole World, and loses his own Soul, viz. himself, Soul and Body. True. Well then (say they) follow our Directions, and though Twenty per Cent. be fair Profit, and to have Cent. per Cent. Men will venture themselves and what they have to the Indies: You shall have (by our Directions)

a far greater Profit, and a more gainful Bargain: your Precious Souls, shall from your Bed of Death, be transported by Angels into Abraham's Bosom, to a State of Happiness and Eternity: and for this you have the Warrant of God's Word, which cannot deceive any who confide and rely upon it. This Mode of Direction may have a Two-fold Inconvenience. *First*, It may not be true, that Mens Souls go to Heaven at the Time of the Man's Death, nor at all, without the Body. *Secondly*, It seems to make Mens Service to God, mercenary; principally induced by a Desire of Gain and Reward, even built upon that Foundation, quickned and supported by that Consideration; an Inducement sordid and mechanical, and of Force primely, if not only, with such People. It seems an Alloy of base Metal put to the Gold of a pure Christian Profession, That God is a Rewarder of all who serve him, is a Scriptural, Rational, and Natural Truth: but, that Services levelled at the Reward, and done only, or chiefly, for the Rewards sake, are acceptable to him, there may be good Reason to deny, from the Authority of Job's Case, largely reported to us. The Devil accuses him of this Enormity: (Says he) *Doth Job serve God for nought? Nay, thou hast bribed him to it by thy Blessings. Intending, He would serve me, if I would, and were able so to reward him.* It cost Job a most severe Trial to wipe off this Aspersions; and God was pleased he should undergo it to that Intent, and gave him the Victory in it. He will not have his Servants work like Hirelings, the Eyes of whose Minds are levelled at, and fixed upon their Wages; nor will suffer that Accusation to be believed, or stand fixed as a Calumny upon them: They shall have Rewards becoming the Nobleness and Grandeur of their Master. But, for Men to be moved and directed to serve God for Rewards of any Sort or Value whatsoever, seems a De-

basement to the Profession and Practice of Christianity. And we leave it as an Inconveniency drawn from, or very much improved by the Concept, That Mens precious Souls have a Subsistence in a Separate State from their Bodies; and that upon their Separation they pass to Heaven immediately. Hence we pass,

And come to shew, how the Opinion of a Soul's Materiality doth serve to the Solving of such Difficulties as are raised by the Belief of a Soul's Separated Subsistence. And First, If the Soul be Material, it takes away all Ground of Questioning its being One, or Many; since being generated and extinguished with the Body, as the Constituent Form of the Man, it can be no more Many than the Body or the Person is so. 2. The Tenet of the Soul's being generated or propagated, answers or silences all the Difficulties raised, *a Parte ante*, concerning the Soul, touching its Original or Derivation: And there can be neither Need of, nor Truth in the Pre-existence, or continual New Creation of Souls. 3. It removes the Query, How Souls and Bodies come to be United. 4. It gives a clear Account of the Souls being contaminated with Original Sin, as well, and as much, as the Body is so. Next for the Soul's Residing in the Body, and Acting in it: The Soul, being Material, possesseth the Whole, and resides *sparsim* in every Member and small Parcel of it: The glowing and inflamed Blood carries the Vigour and Virtue of the Flame of Life to every least Parcel of the Body, and thereby is every such Part enlivened and acted according to its Capacity and the Intent for which it was made: whence it is neither *All in Every Place*, nor *All in Any Place*; but possesses the whole Body, and supplies and acts every Member and Parcel, as hath been before described. And thence the Opinion of the Soul's Materiality removes all Difficulties concerning the Soul,

a Parte post, viz. the Questions, Whither it goes, and What becomes of it? and What it doth, or can do, or suffer, after its Separation from the Body?

The Opinion of the Soul's Materiality doth also deliver from all the Absurdities before-named: for then there can be no Need for, or a Pretence of, a New Creation of Souls, which grow out of Nature and Generation; nor will there be any need of using Young Innocent Souls with so great and unreasonable Rigor, or making their Bodies the Cages or Prisons of them: nor will there be any need of Ascribing to Beasts Pre-existent and Separately Subsisting Souls: Nor for the depriving them of Senses, Memory, Affections, and Knowledge, which naturally and evidently they have, and so knownly, as it seems absurd to aver the contrary. But then it may be said, This will make the Souls of Men and Beasts to be of the same Nature, and equal Expectations. The first of these we grant, but the second we deny: Of the same Nature we grant, as well as they are in their Bodies, the same sort of Flesh, Bones, Blood, Breath, Spirits, Urine, Humours, and Life; and the same sort of Soul, or Living Flame, supporting and acting in every Part and Member of their Bodies, but not of equal Expectations: And yet the Difference arises not from Nature, but from the declared Disposal and Appointment of God, who hath appointed a Day in which he will Judge the World in Righteousness, by that Man whom he hath ordained; *Whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.* This Appointment of God, that Men shall be raised from the Dead, and judged, and rewarded according to their Works, and their Lives led here upon Earth, is the Cause and Original of that Difference which shall be between the Future State of Men and Beasts. This Resurrection is evidently

declared to be designed for Men, without mention of Beasts ; and therefore we may say, and not for Beasts, One Sort shall rise to give Account and receive Recompence for their Works, and the other not. And this is the Ground for different Expectations of Men and Beasts, as well as it answers the Arguments for a Separate State of Souls, drawn from the accepted Rules of Moral Congruity amongst Men. Hence are the Rewards of a true Christian Profession derived ; and hence may all Arguments for a Separate Subsistence of Souls be better answered, upon the Principles of Christian Religion, than they can be from Reason, Nature, or the Principles of any other Religion whatsoever.

We go on to consider, How the Inconveniencies derived from the Opinion of a Separated Subsistence of Souls, may be removed, or helped by the Acceptance of the Soul's Materiality. And if so it be, and therefore extinguished by Death of the Man, Men will not attempt upon utter Impossibilities, *viz.* to Raise or Consult the Spirits of Dead Men, when they know that in Nature there is no such Spirit. And for *Purgatory*, and Prayers to the Dead, and for the Dead, remove but the Opinion of a Separate Subsistence of Souls, and change it for the Materiality and Extinguishment of them, and this Change will presently remove *Purgatory*, as useless, and to no Purpose : because there will be nothing in the World for it to work upon. All its Pretence is for the Purging of Separated Souls ; and if really there are no such in the World, then can there be no Use, no more than there is a real Being of *Purgatory* ; then for Prayers to the Dead, who in Life were Holy Persons or Saints, if their Souls were Material, and in Death extinguished, what can there be left for Addressing of Prayers unto, but only Mens own fantasies and Imaginations, and Ancient Practices and Customs, which have a very strong Operation upon Mens
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Opinions, and yet hardly so potent, as to justify to Mens ordinary Reason the Addressing of Prayers to Persons who they are convinced have utterly no Subsistence at all. And Prayers for the Dead, would upon the same Account become as needless and unsuccessful as the former: For if there be no Souls to pray out of *Purgatory*, nor any thing, *in Rerum Natura*, for which Prayers can be applied, it must appear utterly against Common Sense and Reason for Men to pray for Things that are not, or for nothing. And, it seems, if Men were once so perswaded, they would never practise or use such unreasonable Ceremonies in any time to come. As for the Concept of Souls appearing or Walking after Death of the Persons, if Men could bring themselves to believe that there are no Separately Subsisting Souls in the World, they would need no more for their Cure, and putting them out of Concept with that Vain Apprehension.

Finally, It seems that if our Preachers in Cities, Burghs, and such as we call Good Towns, and Trading Places, did apprehend there were no Separate Subsistence of Souls, said to be departed, they would much abate of their Pressures usually made upon the Score and Title of Men's precious Souls; and they would not so clearly neglect and forget, if not despise the Body, as they commonly appear to do. We see them fully joined together in Life, and that they arise, grow, stand, decay, and fall together: And we read, much and often, that they shall rise, be judged, and be rewarded together, without any one express Averment, that either of them doth, ever did, or can subsist without the other. Hence it appears not very sound in them to build their Perswasions to Christian Piety upon Ground so Sandy as the Separate Subsistence of Souls seems to be; especially considering they have a Rock so near to them as that of the Resurrection hath been

been proved. Next we say, That if they did believe the Rewards of Piety were so far off, as to the time of the Resurrection, and not to be expected till the Soul and Body should be reunited : likely it is, they would run a little less hotly upon the serving God mainly, at least, and primely, if not only for the Rewards expected, and the Gain and Advantage Men hope to make of a Bargain so prudently driven for their Benefit. Men who in their Service look only or principally at their Rewards or Wages, are apt to chuse, not the best so soon as the most liberal Master; a bounteous, though wicked, rather than a frugal, though honest Master. And if a Master of Servants find some who serve only, or principally for the Wages; and others who though they need and expect the Wages, yet serve heartily, and not as Men-pleasers, but out of Love to their Master, and a Desire to please him, and render themselves acceptable to him : We say a Master to whom this Proceeding is undoubtedly known, cannot fail to make a great Difference in Account and Esteem of such Servants, and their Rewards may be expected enough to give a clear Testimony of the same. Baxter, in his Quoted Book, Pag. 34. & 35. says, *It is certain and proved, that God made it every Man's chief Duty and Care, and Work, in this Life, to obtain Happiness hereafter.* And yet I cannot grant him this confident Assertion; but do say, That the Chief End of Man's Creation was not to obtain Happiness of any sort. That was not the End or Scope of the Creation of Man or any other Creature : Not made chiefly to obtain or seek their own Good, Joy, Content, or Ease; but for the Glory and Service of God, and the fulfilling of his Will, Things of much greater Importance than the Happiness or Sufferings of Creatures, Beasts or Men. And so as they serve God's Will, and effect his Glory, the Design of their Creation

Creation is therein more fully and perfectly accomplished, than if they should otherwise have obtained all the Happiness which their Natures are capable of: And they have the Advantage of doing and bearing freely the Things and Duties appointed for them, which otherwise must however be accomplished by them and upon them. Our Lord teaches, That when Men have done their uttermost, *they are but unprofitable Servants*; and therefore their Rewards must come *ex Gratia*, not *ex Debito*, or by way of Stipulation, in the Mode of a gainful Bargain. And it seems, the Concept, that the Happiness of the Creatures is the great or main Design of their being or acting, is a clear Mistake, in a main Point, and of very great Importance in the Oeconomy of the World, and Disposal of the Creatures in it, whose Sufferings shall never be undeserved, nor can be very considerable in comparison of their Design, *viz.* the Service of God, the fulfilling of his Will, and the Advancement of his Glory: And the Serving to these Ends or Designs, is every Man's chief Duty, and ought to be the Care and Work of his Life; much to be preferred before his own obtaining of Happiness hereafter; although that is no way excluded or weakened: for it is a certain Concomitant or Consequent of such Performances, though not the main Design or Intent of them. For God is not unrighteous, to forget Mens Works and Labour of Love which they shew to his Name: And certainly they thought so, who sold all they had, and delivered the Money to be divided and distributed to others, every one as his Need required. Our Lord directs, *Seek first the Kingdom of God, and leave the Care of your Rewards to him.* They are no Debts from God, whatsoever Preachers may call them, who sometimes say, God hath obliged his Word and his Truth to make them good, and to pay them accordingly: And he

he who labours in the Vineyard shall be sure of the Wages, They ought to remember the Ground of that Expression was but a Parable or Similitude, a Sandy Ground for Doctrines to be built upon. And whatsoever other Expressions are found in Scripture to that Purpose, may pass for Condescensions to the Weakness of Men. Paul tells us, *God that made the World, and all things in it, derives not Worship from Mens Hands or Actions, as if he needed any thing, seeing he giveth to all, Life, and Breath, and all things.* Whence, he who gives all things to all Men, cannot be made a Debtor to any: since no Man hath any thing which he hath not received from God, who cannot be made a Debtor for his own. When the Servants who had employed their Talents, came to Account, they delivered up both the Principal and the Product, without Pretence to Wages or Hire; and yet they were not the less, but very highly rewarded, *Rom. 4. 4. To him that worketh is the Reward not reckoned of Grace, but of Debt:* And therefore Christian Righteousness consists in Faith, always productive of futable Works. So our Service to God, in fulfilling his Will, is always productive of Rewards futable to the Greatness and Goodness of our Lord and Benefactor, as the Proceed of his own Bounty and Goodness; not paid as Wages, nor suing with Mens Works, nor in discharge of a Debt, nor upon a Compensatory Account, but *ex certa Scientia, & mero Motu.* He knows the Person loved and feared him, and had a perfect Heart towards him, and therefore laboured to keep his Commandments and all that he hath appointed, and to glorifie his Name, and fulfil his Will: Great Rewards are as sure the Consequences of such Performances, as good Works are of a true and lively Faith; one can by no means be without the other; and where the one is not, the other cannot grow, nor is reasonably to be expected.

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Performances of Duty for Hire, or in Expectation chiefly of the desired Wages, is Servile and Mercenary; without Chearfulness in the Servant, or Regardfulness in the Master; and we will not pretend to determine what may be the Effect of such an Expectation: But whatsoever that may be, we are sure that whoso serves God for Love, and thence principally fears to offend; that serves God for Duty, and with Desire, casting Rewards into the lowest Degrees of his Consideration, is in the most certain Way to attain them. We read of generous Persons who have preferred the Good of other Men before their own Happiness. *Moses* prays to be blotted out of God's Book, or Catalogue of the Blessed, for Preservation of his Nation. And, *Rom. 9.* *St. Paul* could wish that himself were accursed from Christ, for his Brethren and Kinsmen according to the Flesh. Our Men seem to be of other Minds, they prefer the Reward, their own Happiness, above all other things. They profess indeed to love God as Men ought to do, but yet they make it every Man's chief Duty, and the Care and Work of his Life, to obtain Happiness hereafter; terminating their Duties in their own Happiness, or the Rewards expected for their Service of God; and are taught to count God their Debtor upon Promises made in his Word, as for Wages due and stipulated between two Parties. What can Men imagine of Men so set upon Gain, or the Gain of Godliness, but that if there were a Being which could give greater Wages, and would offer larger Hire, such Chapmen would go over to the fairest Bidder; and as they hoped to obtain the most gainful Bargain, *Consideratis considerandis.* But Rules of Nature, or Grace, teach not this Practice, *viz.* to love for Hire, or serve God for Rewards; but to love God for his Excellency and Beneficence; to serve him well, because that is the

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most Perfect Freedom, and the best Imployment that the World affords ; to seek his Glory as our own Happiness, and greatest Exaltation ; to prize his Acceptance more than his Rewards, and to esteem his Rewards more highly, for being Effects and Assurances of his Favour, than for the other Benefits which we may reap from them : This manner of Proceeding creates a Freedom in Service, and makes that our Choice which is our Duty, and cannot fail of obtaining one of those Crowns which are laid up, and to be distributed at the Last Day, not as a Debt, Wages, or Hire, but as an Effect of God's Bounty, Liberality, and Love. But perhaps Men of Trade, brought up to seek Advantages in Bargains, may better relish to have God made Debtor upon his Word and Book, than to rely upon the Excellent Goodness of his Nature or being. It may be they are not capable of so high a Principle ; to their own therefore, of Wages, Hire, and a Book-debt, we leave them, with Advice not to be over-hasty in their Expectations, for fear of being put off by their mis-understood, or mis-called Debtor to a farther Day, *viz.* that of the Resurrection : And however that may seem some Disappointment to them, yet it will be without Cause or Power to complain of his so doing. And the very Opinion that it will so fall out, may go in Abatement of such Mens Expectations, and take them something off that Eagerness which they have, or make Shew to have, in Matters of Religion ; and whereby they are too often troublesome to Government, and the quiet State of their Neighbours, and such as otherwise have Occasion to converse with them : If they can believe that their Hire, Wages, or Debt, shall not be paid till the Resurrection, and that all then shall be called and paid off together, as it is in the Parable ; it seems, they will more easily be perswaded to put off all Hatred, Variance,

riance, Emulations, Wrath, Strife, Seditions, &c. concerning which, heavy Charges have been laid upon them, and Accusations have been brought against them, which we wish may be found Mistakes, and not so well grounded as hath been by their Accusers pretended. This Inconvenience of eagerly expecting a suddain Transportation to Heaven in State of a Separated Soul, was the last in our Examination propounded; and we have so gone through it, as to bring it to an End, though likely not to a Determination: but however it fall out, we do mean to take, and use it, as an End and Termination of our present Argument and Enquiry concerning the Soul; and here fix our Pillars, with the Inscription upon them, of a *Ne plus ultra*.

As to the Conclusions inferrible from, or upon this Argument, or any particulars of it, we leave them to be drawn up and inferred by the unbiassed Perusers of the same: And because we doubt whether any such there are, all Men, and the Arguer himself amongst them, having been nursed, taught, and educated in the Opinion and Belief of the Immortality and Separate Subsistence of a Humane Soul, we desire this Treatise may fall into, or under the Examination of the Prudent, who can consider the Force of Prejudice, and will make it Part of their Endeavour to lay aside or weaken (in what they can) the Power of such Prejudice, which will otherwise take from them the true Denomination of Just and Equal Judges, and make them Partial ones, a Quality condemnable in any who shall be made, or shall make themselves Judges. We wish those Desires which induced the Search and the Communicating this Product, may accompany the Perusers of it, *viz.* a Desire to find out the Truth in this Point, and a Willingness to weigh and consider patiently the proposed Arguments, and to endure the

Contradiction they will certainly offer to the Bent or Assurance of their Opinions in this Point, long since accepted, and hitherto fostered without any former Doubt or Hesitation concerning the same. Judges thus qualified are such as we desire; and to such we offer the Perusal of this Argument intended for their Examination, and willingly to be put under their Censures; and for that of other People, we shall rest indifferent, and under Expectation of a great and general Contradiction, such as many Truths have met with in the World, upon the first Proposals made of them, and seems naturally incident to all like Undertakings: Whence Men must either stifle or smother their Idea's of Truth, putting such Lights under a Bushel, or covering them with some other Vessel, or putting them under a Bed, or into some other secret Place, without daring to set them upon a Candlestick, and expose them to the View of the World, that their Light may be examined; or else they must be exposed, or even expose themselves to the Violences of inveterate Prejudices, and indiscreet Surmises of mistaking, and impotent, and Passionate Judges, made by the publishing and making themselves so by their sudden Censuring and Condemning the Tenet and Design, before they have half perused, or in any measure weighed, the Grounds or Reasons offered or alledged in the Behalf of it. It is truly told us, that though Light be offered to the World, yet Men may love an Old and Accustomed Darkness better than a New and Unaccustomed Light. And yet Men seem encouraged, or even pressed to undergo the Trial, by what follows, *viz. He who doth the Truth, cometh to the Light, that his Deeds may be made manifest that they are wrought in God.* Hence, he who so fears to bring his Works to the Light, as to put them rather in a secret Place and smother them, seems convinced, or
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under a strong Suspition that they are not wrought in God. For he who doth Truth, comes willingly to the Light for the Manifestation of his Deeds: And we would have it taken, and accepted, as the true and only Design of making this Argument publick; believing it a Discovery of Truth, wrought in God, without any crooked Biass or Design; and not unfit or improper to be set upon a Candlestick, that Men may have Opportunity to see and discover, and to examine its Light, *viz.* the Truth of it, and may use it accordingly.

Having made such Search after Souls as we are able, we go on to enquire concerning other Spiritual Operations in Man. And do say, that we have taken the Occasion of this Enquiry from the Book before-cited, called *Richard Baxter's Dying Thoughts*: Perusing what he said there concerning the Soul, I met with Doctrines about the Operations of God's Spirit acting in Man; such as were very different from my own Apprehensions; and thereupon entred into a Design of enquiring farther into the Truth of what there is asserted; and to approve, or endeavour to confute, what we there met with, concerning this Subject, as it shall appear agreeable to Truth, or otherwise deviating from, or opposite unto the same. Page 47. He says, *This Spirit works in all Believers, and either in them only, or eminently above all others.* Pag. 48. *But this is not discoverable to those who have had a pious Education, and have pursued that Course from their Youth: They cannot discover the Spirit's Renovation in themselves, but are left to make such Discovery of Renovation in others, who have been changed from Evil to Good. Without Christ's Spirit we can do nothing, and better have no Souls than be void of that Spirit.* Hereupon I observe, That those who cannot discern this sort of Spirit working in themselves, seem to be very incompetent.

petent Judges of its working in other People, or of knowing that such Change was wrought by that Spirit. They may guess, and mistake: but we deny that they can know it. We agree that no Man can act any thing without God's Assistance: for in him we live, move, and have our Being. We cannot do a good Work, nor any Work without him; and our Dependence is upon him, both for Life and Action. And this Divine Energy Men may call the Spirit of God, within us: But we deny that this is peculiar to Believers more than to other People, although it seem often confounded, with the Holy Spirit of God, and of Christ.

Pag. 49 He says, *Heaven is the Summ and End of all the Spirit's Operations, viz. Man's Salvation purchased by Christ, and given by Covenant: Take up the Cross, forsake all, and follow me, and thou shalt have Reward in Heaven.* For this he quotes Luke 14. Ver. 26. & 33. The Words are, *Those who do not forsake all cannot be Christ's Disciples.* And he quotes Luke 18. 22. where the Words are, *Sell all and distribute, and thou shalt have Treasure in Heaven.* How far these Words prove his Assertion, we leave to Judgment. It follows, God sends his Spirit to good Purposes, and to illuminate and make Holy: And we grant, where it comes, it doth so. But to know where, or in whom this Holy Spirit resides, will be the Difficulty between us. Pag. 50. He quotes 16 Texts of Scripture to prove God hath promised this Spirit to Believers in a Special Manner. I have perused them all, and do not find one of them come home to his Assertion, viz. *That God will give to all Believers his Spirit in a Special Manner.* And yet, that they are all under the Conduct of that Spirit, and are moved and led thereby, we do grant; but do say, that it works generally by Natural Ways and Means of Illuminating the Under-

Understandings of Men, and their Faculties of Perception, inclining their Judgments, and thereby their Wills, regulating their Affections, quieting their Passions, subduing all to the Obedience of Christ, by Natural, and therefore Imperceptible Working in them, upon them, and by them; so as the Working may not be perceptible to themselves, or others who converse them: But the prime or sole Appearance of this ordinary Conduct of Gods Spirit must be sought for and found, in the Fruits, not in the Leaves, the Bustling Noise, or Rattling Professions, or Contendings about, or for Religion. Galat. 5. 22. Gives us a Catalogue of these Fruits. *The Fruit of the Spirit, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.* Where these Fruits grow and flourish, and the Works of the Flesh here mentioned wither and die, Men have great Reason to conclude the Person so walking, is under the Conduct of God's Holy Spirit; because it is beyond Humane Power to produce these Effects, without the Divine Assistance, or Aids from Heaven; and thus we join with our Author at the Journeys End, although we travel in different Roads towards it. We both say, *God's Spirit conducts and leads Believers in a particular Manner;* but we do not agree about the Manner. I say, The ordinary Working of God's Spirit, is by Natural Means, perfecting and regulating the Man's Powers and Actions, till they arrive to a Conformity with their highest Intention, and the Will and Appointment of God, unperceivably in the Operation or Conduct, both to other People, or even to the Party upon whom this Grace is bestowed; for that it is Naturally effected, and so without any violent or perceptible Motion, or Action; and therefore cannot be known but by the Evidence of Fruits. Our Author, By God's Spirit gives to Believers in a Special Manner

Manner (agreeing in general with those of his Practices) doth intend such a perceivable and vigorous Working of God's Spirit in Men, as excites their Zeal and Concernment for the Gospel-Interest, and what they believe tendent and conducing to the Glory of God; although in their Proceedings to such Purposes, there appear neither Love, Joy, Peace, Long-suffering, Gentleness, nor Meekness; and although there do appear Hatred, Variance, Emulations, Wrath, Strife, Seditions, and such like. This Tenet I pretend to oppose, as an Erroneous and Dangerous Doctrine, opposing our Lord's Direction; *By their Fruits ye shall know them.* The Pharisees and Jewish Nation of Christ's Time, were as zealous for God and his Law, as the most Devoted of our Time can shew themselves for the Gospel: Their Hatred to him grew the most apparently, from his not strictly observing the Sabbath Day, and not Washing before Meat, and other Religious Practices then used; and his Pretending to introduce a New Mode of Religion different from that given by God at Mount *Sinai*. But they proceeded in Opposition by Unjust and Faulty Methods, *viz.* Violent Oppression, not agreeing with their Law, False Accusations and Witnesses, Barbarous Exclamations of, *Crucifie him, Crucifie him*; though they had not proved, nor the Judge found any Evil in him. By these Fruits the Jewish Zealots might safely and certainly be Judged. Of whom *St. Paul* bears witness, That they had a Zeal to God, [seems true and unfeigned,] but not according to Knowledge: They held the Truth in Unrighteousness, and practised the doing of Evil that Good might come. And by like Fruits any Persons may be known, and that they have not the Spirit of God, how eager Pretenders soever to the same they be.

We do also agree with our Author, and those of his Mode, That the Spirit of God hath in many or all Ages, moved and acted People in a very perceivable Manner ; and most eminently, during the Infant Times, or Beginning of the Christian Doctrines and Church. *Acts 20. The Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me.* As if the Spirit of Prophecy were very frequent among them. *Galat. 3. 5. He that ministreth to you the Spirit, and worketh Miracles amongst you, doth he it by the Law ?* And by Laying on of the Apostles Hands (in Nature of a Confirmation) the Holy Ghost was frequently given. And at the Conversion of *Cornelius*, *The Holy Ghost fell on all them which heard the Word.* And at their first *Pentecost*, *The Holy Ghost appeared in a visible Sign, and sate upon every one of the Disciples, and they spake with Tongues, as the Spirit gave them Utterance :* not able to use another Tongue at that Time. So *Cornelius* his Guests spake with Tongues, and magnified God. At *Ephesus*, upon Laying on of *Paul's* Hands, the Holy Ghost fell upon his Converts, and they spake with Tongues and Prophesied. These Texts are Evidences, that these eminent and visible Actings of the Holy Ghost, upon the Disciples of those Times, were very frequent and usual, attended with the miraculous Effects of Prophecy, Speaking with Tongues, and Healing Diseases, Casting out of Devils, &c. *1 Cor. 12. 4. There are Diversities of Gifts, but the same Spirit ; Healing, Miracles, Prophecy, Tongues : also Wisdom, Knowledge, and Faith.* The three later, Men cannot with any Clearness and Certainty discern ; but the four former give Testimony to Mens Senses that they are wrought by the Spirit and Power of God ; for that none of them are Effects of Natural Powers. And when Men behold them done in their Presence, they are ready to fall down and worship God, and

report, That God is truly in such Actors, and that these are the Effects of God's Spirit in them. This sort of eminent and perceivable Endowment with God's Spirit, was very frequent and general in the Apostolick Times; but in Future Times it diminished, decayed, ceased, and finished, by Degrees: And for many Hundreds of Years, we have seen, or believed no Evidences that have been given us, whereby the same should be perceived. We have heard indeed, and read divers Relations and Pretences to that Purpose, but never saw or believed any to be Real and Convincing Evidences, that any Men since the Primitive Ages of the Christian Church, have been endowed with God's Spirit, in this Eminent and Perceivable or Extraordinary Manner: The Evidences of which, are the Miraculous Effects and Operations expected plainly to be manifested for Confirmation of that Opinion or Pretence. Whence we require these two Sorts of Proofs, from Men pretending to have God's Spirit in a Special or Peculiar Manner; *viz.* If they pretend to the Ordinary Imperceptible Operations of that Spirit upon them; we demand Evidence by the Fruits before specified: If they reply, *You shall hear us Pray and Preach Ex tempore with great Vehemency, and without Hacking or Extravagancy; and this we propose to all that hear us, as a Supernatural Power, and an Evident Effect and Operation of God's Spirit.* We agree this to be somewhat Extraordinary, when Really and Truly Performed; but withal do say, Such Power is attainable by the Industry and Practice of Man. And of that we give Instance, out of *Socrates* his History, *Lib. 7. Cap. 2.* where *Atticus* was made Patriarch of *Constantinople*, about *An. Christi 410.* He was a Man of mean Learning, but of Godly Life, and great Wisdom, and became a painful Student, and spent the greater Part of his Night in Reading,
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and became so learned, as no Sophistry could puzzle him. First, viz. As soon as he was made Priest, he framed Sermons, and with great Labour learned to repeat them without Book, and by Diligence and Exercise, became so expert, that he came to Preach *ex tempore*, and his Manner of Teaching was very plain. See here an Ancient Father of the Church, obtaining this Faculty of Preaching *ex tempore* by Diligence and Exercise (without Pretence or Mention that it was a particular Operation of God's Spirit.) We see this Gift may be obtained therefore by Nature, assisted with God's ordinary Concurrence requisite to the perfecting of all Man's Designs; and therefore it may not pass with us for an undoubted sort of Proof, that Persons, so able, and so doing, are therefore endowed with the Spirit of God in a Special and Particular Manner. And we say farther, That this Faculty of Praying and Preaching, is none of those mentioned in *S. Paul's* Catalogue for Fruits of the Spirit; nay, and that it is consistent with, and often serviceable to, the Works of the Flesh. We refuse then to admit this Faculty for a Proof that the Actors are Specially endowed with God's Spirit; and call for such Fruits as *St. Paul* hath specified to us, as Evidences that God's Spirit resides Specially in Particular Persons, working in them in his ordinary Imperceptible and Natural Way, proceeding by the Enlightening their Perceptive Faculties, inclining their Judgments, and so their Wills, regulating their Affections, quieting their Passions, and subduing all to the Rules of Christ's Gospel, and Observance of all that is there declared and enjoined. And as to the eminent or extraordinary, or perceptible Endowment with God's Spirit, like those in the Apostles Times, and some next Ages to them, we expect that all who pretend to be so endowed, shall prove and manifest the same by their Miraculous Operations. Let

us see or hear them Prophesie, speak with Tongues unlearned, heal the Sick, cast out Devils, cleanse Lepers, raise the Dead, or do some Things that may be like these, and clearly above the Power of Nature to perform; and less or other Evidence, will not be admitted as Proof that any Person is endowed with Gods Holy Spirit, in such an extraordinary and perceptible Manner, as People used frequently to be in the Apostolical Times, and the Ages next unto them: And an Instance shall be cited of those Ages next after the Apostles, *viz.* Euseb. *Hist. Lib. 6. Cap. 8.* Narcissus became Bishop of Jerusalem, about Anno Christi 190. in the Vigils of Easter, the Christians then used to be in Nocturnal Celebrations in the great Church, Oil was not provided enough to nourish the Lamps, at which Defect the Multitude complained and grieved, the Bishop also troubled, commands the Officers to fetch Water out of the next Well, and when it was brought, he prayed over it, then bad them pour it out into the Lamps, and the Water changed into Oil, and served the Lamps as Liquor of that Nature: and a small Quantity was (for the Miracles sake) reserved by many of the Brethren a long while after. This, says our Author (who wrote about Anno 340.) is come to us by Tradition from one to another: And being a Tradition so Ancient, and of a Time reputed more Innocent than the Present, is here repeated as an Evidence, that the Power and Spirit of God did work, did then work miraculously amongst them in the Church: And except we see such Signs and Wonders, we shall not be able to believe that any amongst us have the Spirit of God in such extraordinary Manner as the Apostolick Times and Men had it, in a Manner perceptible to the Parties themselves, or to any others who shall converse with them. And this settles the Case betwixt the Author and me; and shews where the Difference of Opinions

nions sticks. He intends the Church now hath that Power of the Spirit which is perceptible to the Party's own self, and to others, such as was in the Apostolick Times, and which I call Extraordinary. This I deny; and the Proof lying upon his Hand, it seems he ought to make the same Proof of it in these Times that was wont to be made in those Times, *viz.* Miraculous Operations, such as are above the Power of Man's Nature of it self to perform: Instead of which, he endeavours to conclude upon us with Quotations of some Expressions taken out of St. Paul's Epistles, sounding to his Purpose; against which Records collected out of Scripture, he says, we may not aver. To this I reply, That those Epistles have in them some Things hard to be understood, and which may be wrested to the Maintainance of Errors; and it seems that divers such Places are wrested, by applying to Future Times, and our Times, what was by that Apostle spoken of those Times in which he lived; and so applied, were pertinent and true; and yet, if applied to Future Times, for which they were not intended, they may (very likely) have another Appearance. We have also before spoken of God's Ordinary Conduct given to Believers, whose Natural Faculties his Spirit polishes, leads, orders and perfects; moving and intercepting their Faculties and Actions, and meliorating their Natures and Inclinations with so much Gentleness and Easiness, as the Parties cannot themselves perceive any Violence of Motion, no nor any Motion at all; nor do they certainly know how far, or how much, the Spirit of God acts in their own Reformation or Amendment; and how then should other People know the Spirit of God to act in them? Why, the Party, and those who consider his Condition, have all the same Means to know the Spirit is there; and where it is, it works; they must derive their Knowledge from
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the Fruits: These are are good and known Fruits of the Spirit, and they cannot spring nor grow without Cultivation of God's Spirit; and where those Effects are visible and known, there the Cause and Presence of that Spirit may as certainly be concluded. Now we say, that by rightly applying the Expressions of *St. Paul* in his Epistles, unto these two Grounds and Positions, or to one of them, as the Expression shall require, all that Apostle's Expressions are solvable without any Need or Reason thence to infer, that there must be in the Christian Church of all Times, such a special perceptible Impulse of God's Spirit, as there was in the Times when *St. Paul* wrote; and which I have termed Extraordinary, as given to, and in that Time, and not to be continually communicated to Future Ages: And where God's continual Assistance, and that of his Spirit is mentioned, it may the most likely be intended the Ordinary Communications of God's Spirit, which we doubt not are frequently and ordinarily to be perceived in our own Times, and by the Means before prescribed. So as the applying of these Texts out of *St. Paul's* Epistles, to the one, or the other, of our proposed Positions, will be able to answer and satisfy all those Texts, and put a Reasonable and True Construction upon them, without any need of Inferring from them a Necessity of having amongst Christians in all Future Ages, such Endowments and Operations of God's Spirit, as were in the Persons living in Apostolick Times, or near unto them.

And that an Instance may be given of our propounded Manner for the expounding such of *St. Paul's* Texts; we make Choice of a Place, often urged upon Debates, concerning the Necessity of being eminently endowed with God's Spirit; in all Times, and Places Christian, viz. *1 Cor. 2. 14* *The Natural Man receiveth not the Things*

of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are Spiritually discerned. This Text or Verse, as it stands alone, or by it self, sounds as if Man's Nature and Reason were utterly useless in understanding the Tenets and Duties pertaining to the Christian Faith and Profession; but that all such Things must be left to Guidance of the Spirit, and Direction of those who are thereunto inspired, or that are reputed so to be. In answer to this, we say, that for expounding this Text, and all others, the Context is very necessary to be well considered: And to that Purpose, we go upward to the sixth Verse of this Chapter: There the Apostle says, *We speak Wisdom, but not of this World.* Ver. 7. *We speak the Wisdom of God in a Mystery.* Ver. 8. *Which, if the Princes of the World had known, they would not have crucified the Lord of Glory.* Ver. 9. *But neither Man's Senses, nor his Understanding, can find out the Things which God hath prepared for those that love him.* Ver. 10. *But God hath revealed them to us by his Spirit, which searches the deep Things of God.* We ask, What is intended by *us*? and take *us* to signifie the Apostles, and other inspired Disciples and Teachers of those Times; and not extending to the later and suspected Pretenders of future, or our Time, since the Miraculous Manifestations of the Spirit ceased in the Church. Ver. 11. & 12. *We received the Spirit which is of God, viz. those Teachers received.* Ver. 13. *And we speak this Mystery in Words not taught by Man's Wisdom, but which the Holy Ghost teacheth; comparing Spiritual Things with Spiritual.* Then comes our Text. Then, Ver. 15. *He that is Spiritual, judgeth all things, viz. He to whom God hath so communicated his Spirit, as that thereby they were enabled to know the Thoughts and Intents of Mens Hearts; as that impotent People had Faith to*
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be healed. And in the Conspiracy of *Ananias* and *Sapphira*, *1 Cor.* 14. 24. and *Acts* 20. 23. before cited. They knew not only Things present, but Things to come, and therefore might judge all things. But we cannot allow the present Pretenders amongst us to apply this to themselves, or to any of theirs. *Ver.* 16. Says, *We have known the Mind of Christ. viz.* by Revelation of the Spirit; not only by the Letter: Nay, from the Spirit in them, by whom the Letter of what we call God's Word, was dedicated and framed. *Eph.* 3. 3. *Ye have heard of the Grace of God given me, and that by Revelation, God made known unto me the Mystery. viz.* that Mystery intended in our present Chapter. *Col.* 1. 26. *Even the Mystery which hath been hid from all Ages and Generations: But was then made manifest to the Saints of that Time.* *Eph.* 1. 17. *I pray that God will give you the Spirit of Wisdom and Revelation, the Eyes of your Understanding being enlightened, that ye may know the Hope of his Calling, and the Riches of his Glory.* *Galat.* 1. 16. *It pleased God to call me by his Grace, and to reveal his Son in me, that I might preach him.* *Ver.* 12. *I neither received the Doctrine of the Gospel from Man, nor was I taught it, but by the Revelation of Jesus Christ.* Nor did he then consult with other Apostles, or his own Flesh and Blood, about it, but went into *Arabia*, far from other Teachers. *Acts* 8. 26. *The Angel of the Lord spake to Philip, saying, arise and go towards the South, with other Directions.* *Ver.* 29. *The Spirit said to Philip, go near, and join thy self to this Chariot.* *Ver.* 39. *When they were come up out of the Water, the Spirit of God caught away Philip, and the Eunuch saw him no more.* *Act.* 10. 19. *While Peter thought on the Vision, the Spirit said to him, behold three Men seek thee; arise and go with them, for I have sent them.* So, *Chap.* 11. 12. *The Spirit bad*

me go with them, nothing doubting. Act. 13. 2. As at Antioch they ministred to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the Work whereunto I have appointed them. Acts 16. 6. Paul was forbidden of the Holy Ghost to preach the Word in Asia. Ver. 7. And they essayed to go into Bithynia, but the Spirit suffered them not. These Texts have been quoted to evince and declare the Manner and Efficacy of God's Communicating his Spirit in those Times: Of which sort our present Pretenders to Endowments of the Spirit, have not a Face to challenge any thing. We return now to Examination of our quoted Text and Chapter, and say, That the Wisdom of which *St. Paul* here speaks, is the Wisdom of God in a Mystery, ordained before the World unto our Glory, called, *Eph. 1. The Mystery which had been hid from Ages and Generations*: but was made manifest to the Saints of that Time. Mentioned, *Matth. 16. 17. Peter says to his Master, thou art Christ, the Son of the living God: And Jesus answered, Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven.* The Redemption of the World, by Christ, and that Jesus preached to the People was Christ, was the Mystery of *St. Paul*, intended in this Text. *The Princes of this World had no Knowledge of this Mystery; for had they known it, they would not have crucified the Lord of Glory.* This was not a Thing that could enter into the Senses, or the Heart of Man to conceive: But God had then revealed it by his Spirit to the Holy Apostles, and Disciples of that Time, who had received the Spirit of God, that they might know this Mystery as a Thing freely given to them of God; of which they spake in Words taught by the Spirit. But the Natural Man [or the Reason of Man] could not find out, or were not capable of receiving this Mystery by any Helps of Nature or Reason; for this Mystery would

be Foolishness to a Natural Man, and could not be known by Natural Means, or Grounds of Reason, but must be Spiritually discerned, by Revelation of God's Spirit: *For the Things of God knoweth no Man, but the Spirit of God.* As our Lord, to Peter, *Flesh and Blood hath not revealed this to thee, but my Father hath done it.* A Thing which no other Means had Power to do. Not Man's Nature or his Reason: Nothing could discover this to Man, but the Revelation of Gods Spirit. Every Parcel of this Mystery is above the Natural Man's Capacity and Comprehension. What Eye had ever seen, or Ear heard, or what Heart had ever conceived, That a Woman should bear a Child without the Assistance of a Man. The Virgin demands, *How can this Thing be, seeing I know not a Man?* The Natural Man could not receive this small, or least Part of the Mystery of Man's Redemption; but it would appear Foolishness to him: Not to speak of the Trinity, and Second Person in it, united to the Nature of Man, and chusing to appear in the Form of a Servant, to undergo Contempt, Want, Pain, and Death, and rise again by his own Power; and that his so doing, should be Expiatory for the Sins of Men, and be so accepted in the Sight of God, the Natural Man receives not; cannot naturally receive the Things of this Mystery; for they are Foolishness to him; nor can his Reason know or conceive them, because they are, and must be Spiritually discerned, *viz.* must come to be first known by the Revelation of God's Spirit only. Our Apostle's Text thus applied, is not only firm and true, but also plain and clear, intelligible and rational; which Men take upon them to confound, by taking a *dictum secundum quid*, for a *dictum simpliciter*; and applying what the Apostle speaks concerning this great Mystery, and concerning the first and eminent Revelations of it, to all Occasions, Persons, and

and Times, without observing the Measures of Difference which ought to be made between them; concerning which, we say,

That although at the first Times of making this great Mystery known to the World, there was no Way of Producing that Effect, save the only Revelation of God by his Spirit; and the same was performed accordingly. Yet in a short Process of Time, it came to pass, that this Mystery was Taught, Accepted, and Believed, by Natural Men, upon Reasonable Grounds, and without being counted Foolishness amongst them, *viz.* when God by his Spirit had revealed this Mystery to *Peter, Paul*, and the rest of the rest of the Disciples of our Lord, and other Christians: Then they preached the same to other Men, and declared this Mystery to them. *Mark 16. 23. They went forth and preached every where, the Lord working with them, and confirming the Word with Signs following.* Their Auditors (Natural Men) had Reason to consider the Teachers, the Doctrine, and the Signs following. The Teachers were Men, Sober and Pious, not seeking Worldly Interests, ready to suffer for Justifying the Truth of their Doctrines, and without Exceptions in the Course of their Lives: The Doctrine was Sublime, said to be revealed by God, the Facts delivered, of our Lord's Birth, Life, Death, Resurrection, Ascension, and Descent of the Holy Ghost, were examinable, and being examined, would firmly abide that Test: all of it tended to Humility, Piety, Charity, and Works esteemed good amongst Men; and though the Mystery of it soared above Humane Reason and Comprehension, yet they were not inconsistent with, or contrary to the same. For the Signs following, they were very great and undoubted, and very many, not here to be recounted. The Auditors convinced by all these Considerations, might,

and did believe the Myſteries, and accept and praſtiſe the Doctrines of Chriſtian Religion, upon good and convincing Grounds, Natural and Rational ; and without any good or plain Reason to account them Fooliſhneſs. The Men who then primely taught theſe Doctrines to Natural Men of their Times, wrote them after, for the Uſe of future Times and Ages; and they being dead, now ſpeak to us by thoſe Writings, and ſtill teach and convince the Natural and Rational Perſons of our Times (as they did thoſe of their own) to believe this great Myſtery of the Redemption, and other Myſteries of our Religion ; and they did then, and do ſtill prevail over their Proſelites to theſe Purpoſes, even as they are Reaſonable and Natural Men, and without requiring or perceiving any eminent Motions, or evident Operations of the Spirit in ſuch Caſes, more than ſuch as we have before ſpecified, and termed ordinary amongſt Chriſtians ; not to be evidently perceived by Motions and Operations, but are as certainly to be known by the Fruits, Effects and Products of it, in the Courſe and Tenor of the Profeſſors Lives. And by this Application, as to a *dictum ſecundum quid*, we pretend to have avoided the extravagant Inferences deducible from this Text of St. Paul, if it ſhould paſs for a *dictum ſimpliciter*, we have fixed it to the moſt early Times of the Goſpel, as intended for them only, and not reaſonably to be generally, or any farther extended ; and thus ſhall be ended our Expoſition of this Text.

And we proceed to other Texts fit and needful to be ſolved, by applying them to the ordinary Effects of God's Spirit amongſt Chriſtians of our own and all former Ages. Rom. 8. 9. *If any Man have not the Spirit of Chriſt, he is none of his.* This we apply to the ordinary Operation of God's Spirit in Believers, appearing in the Fruits of a
holy

holy Life. Ver. 14. *As many as are led by the Spirit of God, they are the Sons of God.* Ver. 26. *The Spirit helps our Infirmities; viz. this ordinary, tacite Operation of the Spirit; but that Spirit which makes Intercession for us with Groanings, seems not within us, but external to us.* 1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, viz. in the ordinary Manner.* Chap. 12. 13. *We are all baptized, and have been all made to drink into one Spirit.* This Spirit intends a Spirit external to us and our own Baptism and Communion. Galat. 4. 6. *God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father. viz. God's Spirit in ordinary Manner.* Chap. 5. 25. *If we live in the Spirit, let us also walk in the Spirit.* This is clear in it self to intend ordinary Operation. Eph. 5. 18. *Be not drunk with Wine, but be filled with the Spirit. viz. live according to the ordinary Directions of God's Spirit, soberly, as well as righteously and godly in this present World.* These Texts, and their like, we expound, by applying them to the ordinary Operation of God's Spirit in Believers, not easily or likely to be discovered by the Parties themselves or by any other, except only by the Fruits of a holy Life, and godly Conversation: Where these really are, and appear plainly, there is the Spirit of God, the true Root and Original of them: And where these do not appear, and really are not, there certainly the Spirit of God is not, be the Leaves of Profession never so large, fair, or flourishing, and though they make never so much Noise and Clatter, when they are moved with such Winds of Doctrine, and Trial, as happen to blow upon them. There is no doubt but that the ordinary Operations of God's Spirit are dispensed in divers Degrees of more or less Strength and Perfection. Nor but that God can and will, when

when he pleaseth, in any present or future Times, (as well as the Primitive) give and distribute to whom he pleases, such eminent and perceptible Endowments of his Holy Spirit, as he did to the Apostles, and Disciples of their Times: But we do not, or will, or cannot yet believe, that so he hath done, doth, or will do, without accompanying the same with such Signs following, as shall plainly distinguish the Persons, and give them an Esteem superior to that of other Men. *2 Cor. 12. 12. Truly the Signs of an Apostle were wrought amongst you, in Signs and Wonders and mighty Deeds.* And whosoever shall lay Claim to the eminent, powerful, and perceptible Endowments of God's Spirit, without those or the like Signs, which did in Primitive Times accompany the same, will, it seems, deserve and find very little Credit or Acceptance amongst Considerate Persons at this Day. And we have thus done with our Considerations of the ordinary Operation of God's Spirit upon Believers. As an Appendix to which, we may observe, that God is pleased to communicate the Assistances of his Spirit operating in Men, upon Worldly Occasions and Accounts, as well, if not as much as in Occurrence concerning Matters of Religion, and in the Ordinary and Natural Manner before declared, illuminating Mens Understandings, and their Faculties of Perception, inclining their Judgments and their Wills, regulating their Affections and Passions, elevating and perfecting their Natures. *Exod. 31. 3. I have called by Name Bezaluel, and have filled him with the Spirit of God, in Wisdom, and Understanding, Knowledge, and all manner of Workmanship. Ver. 6. So for Aboliab, and other Men of Art, I have put Wisdom in them, that they may make all that I have commanded thee.* These Men had learnt their Arts and Trades in Egypt, but the Spirit of God gave them further Degrees of Illumi-

Illumination, and farther Perception concerning them, than they had before attained; directing to a more perfect and ready Practice than had been usual to them before: like as, in Matters of Religion, the ordinary Operations of God's Spirit appear, Things which People have read or heard before without a right Understanding, or a true Feeling, are by such Operation of the Spirit cleared up to them, and fixed in their Hearts, so as to intend the Observance of them, introducing into them an Aversion from Evil, and an earnest Desire to do Good, and a Joy of Heart in the Performance; also they may perceive Practices of Piety grow more easie to them, both in Points of Learning and Performance. These are evident Signs of God's Spirit present, and working, although no perceptible Motion be felt, nor any other Evidence of the Presence of God's Spirit: And no Testimony is given, that these Artists did perceive or find any Motion of God's Spirit working in them; but it perfected and enabled their Natural Faculties, producing its Effects in an Easie, Imperceptible and Natural Manner. *Judg. 14. 6. A young Lion roared against Samson; and the Spirit of the Lord came mightily upon him, and he rent the Lion like a Kid. So Ver. 19. So Chap. 15. 14. and Chap. 13. 25. The Spirit of the Lord began to move him at times. In the Camp of Dan, 1 Kings 3. 9. Solomon says, Give thy Servant an Understanding Heart to judge thy People. Ver. 12. God says, I have given thee a Wise and an Understanding Heart, above all before or after thee. Seems by enlightening and perfecting of Natural Faculties; if Samson's Strength were not so effected. Isa. 28. 6. The Lord shall be for a Spirit of Judgment to him that sitteth in Judgment; and for Strength to them that turn the Battle to the Gate. Ver. 26. God doth instruct the Husbandman concerning his Corn, and doth teach him how to order it. Ch. 50. 4. The Lord*

Lord hath given me the Tongue of the Learned, and wakeneth mine Ear to hear as the Learned: viz. makes me Learned. *Deut. 34. 9.* Joshua was full of the Spirit of Wisdom, for Moses had laid his Hands upon him. *Act. 6. 10.* Stephen's Opposers were not able to resist the Wisdom of the Spirit by which he spake. *James 1. 5.* If any Man lack Wisdom, let him ask it of God, and it shall be given him liberally. And whereas some going to a Sermon, or reading a Book, will take hold and be converted thereby, and others not; and this is said to be an Effect of God's Spirit in the Converted: We do not deny it; but do also say, That if Twenty Scholars read and study *Euclide*, a few are likely to attain the Effect easily, and the greater Part never. So, in Practice of Musick, some will attain a Perfection, but the Major Part never. And so in many other Faculties, especially such wherein Phantasy and Apprehension are the most concerned. Sometimes also the Works and Gifts of God's Spirit are so lively imitated by the Father of Lyes, as the World hath thereby been generally and greatly deceived, and induced to take the one for the other. *Moses* Opposers acted his Miracles till they came to the Lice; and the Devil acted so against *Job*, as it looked like the Hand of God's Justice against him, and made him pass for an Hypocrite in the World, and with his best Friends. The Lying Spirit seen by *Michaiah*, gave such great and strong Impressions to *Ahab's* Prophets, and so like a Divine Revelation, as they had no ordinary Means of Distinguishing the one from the other. Hence *St. John. 1 Ep. 4. 1.* wisely directs; *Believe not every Spirit, but try the Spirits whether they are of God; for there are many false ones in the World.* And our Lord taught us to try every Tree by its own Fruit: if it bear Grapes it is undoubtedly a Vine, and otherwise not. And to this Trial we commit the most confident Pretenders to the

the Spiritual Endowments, not to be derived from any but the Giver of every good and perfect Gift.

Our Author, Page 52. says, *The Spirit is given by Christ to all sound Believers.* If he mean as a Guide, whose Instinct they ought to follow: I deny it. But if as Assistant, and a Helper in their Endeavours, working in them to will and to do, as by Reason and Scripture they are directed; I grant it. Pag. 54. Says, *Hast thou not found the Motions, the Effectual Operations, the Renewing Changes of this Spirit in thee long ago? and is he not still the Agent and Witness in thee of Christ's Residing and Operating in thee? Whence else are thy Groanings after God, thy Desires to be nearer to his Glory, and to know him better, to love him more, the Pleasure which thou hast had in his Truth, Ways, and Service, &c.* We pass by his *Christ's Residing in thee, and thy Groanings after God, and Desires to be nearer his Glory,* as a New, and Cloudy Language: And to his plain Expressions of *desiring and endeavouring to Know and Love God, and to delight in his Truth, Ways, and Service,* we say, That they who do not pretend to a Special Spiritual Conduct, but walk by the Lights of Scripture and Reason, under the ordinary Conduct of God's Spirit, do as much observe, and as well perform, all known Religious Duties and Services required by God in his Word, as Pretenders to a Spiritual Guidance do, without yielding to them in any true Practice of Piety or Charity whatsoever. He pretends, That the Spirit raises Devotion, or gives a greater Height of Rapture, in Mens Religious Performances. And we agree, That so it can do, and may do so, when God pleases, and that with some extraordinary Testimony of Illumination; But, that this is a Common or Ordinary Effect of God's Spirit amongst Believers, we do deny: And do impute such Effects (ordinarily happening) not to the Spirit of God, but to the Phan-

sies of Men, who putting themselves into a Godly Chase, and thereby feeling a great Heat, Mettle, and Emotion within them, it seems, they imagine this is given them from above, and that it is God's Spirit working within them; and that it would be Sin in them not to follow the Dictates and Motions of it, although upon due Trial they fall out to be very Irregular; and the common Effect thereof is, That Men dethrone their Reason and Judgment, which God hath placed in them for Natural Guides and Rulers, on Pretence of the Text, *1. Cor. 2. 14.* before expounded, saying, *The natural Man receives not the Things of the Spirit of God, nor can know them, but they must be spiritually discerned.* Concerning which, enough hath been spoken. Our Men led by Erroneous Construction of this Text principally, and what other like they happen to meet with, do often take upon them to dethrone their Reason from the Regiment where God hath placed it, and to set up in its Room a Fervor of Spirit which (it seems) they think is of God, and is so necessary for them, as that they cannot be good Christians without it: And thus truly and effectually they displace and put down their Reason, and set up their Phantasy to govern instead of it. And whereas Reason is one, and uniform in Mankind generally, and would induce Men to Think and Speak the same Things; Phantasy in Men is as Various as our Faces, no one perfectly like another. Whence it comes, that Christians, of whom *Paul* says, *We being many are one Bread,* are so infinitely divided, as that scarcely, a whole Loaf can be found amongst us; but we are broken into Pieces, and even mured into Crumbs, without any Fastness or Cohesion of one Sort of us to another; and we pray God to direct our Church to other, and more reasonable Practices for the Time to come.

Page 59. Our Author complains grievously of his own Infidelity concerning Rewards after Death, in Maintenance of which, he had both preached and written to other People. Page 129. Says, *Satan's principal Labour is to keep Men from Heaven.* I say nay to this: But that his prime Labour is to draw or drive Men from the Love, Service, and Worship of God; of which the Obtaining God's Favour and Acceptance is the End or Design, and Heaven but the Consequent, or a Reward suitable to the Bounty and Magnificence of the Giver, but not to the Merit of the Receiver. Page 276. Says, *It is notorious that all who are Christians out of their own Choice, and are serious in their Profession, are holy, sober, and just.* Here he mentions not his wonted Dependencies upon the Spirit. And we believe and know that such as do not depend upon Motions of the Spirit, but do follow Directions of the Scripture, understood and expounded according to sound and true Reason, are as holy, sober, and just Persons, as any Pretenders to Spiritual Motions, that can be found amongst their Tribes; but that God's Spirit by Means of its usual and ordinary Conduct, doth effect in them such holy Practices, and produces in them Degrees of Melioration from Time to Time, and thereby also People are sometimes changed from the Love of Worldly Vanities, to the true Love and Service of God; and this we ascribe to the easie, ordinary and commonly imperceptible Operations of God's Spirit; believing the perceptible and heaving Motions of that Holy Spirit, to be very extraordinary, miraculous, not to be expected or depended upon, and an apt Instrument for Impostors. Whence the Prophet exhorts to look to the Law and to the Testimony; and not to pretending Seducers on the Score of Spiritual Revelations: And Men cannot rationally judge of the Thing, and therefore if they follow,

it must be in the Dark, where the Deceit is easily feasible, and the Consequence dangerous. We say then, That Reason exercising its Power in, and over the Person, directed by the Rules of the Gospel, and guided by the easie and ordinary Conduct of God's Spirit, is a sufficient Means to convince Believers of their Duties, and constrain them to live soberly, righteously, and godly in this present World; to rejoice and delight in their so doing, and to be greatly grieved for their Failures therein: And these are known Fruits of the Spirit, and prove, that of a Truth it is and rules in such People, although themselves, or those that see them, have otherwise no Perceptions, or other Evidences of the Spirit's Acting or Moving in them. It seems such Men fulfil St. Paul's Rule, *1 Cor. 14 15. I will pray with the Spirit, and will pray with the Understanding also:* and so ought Men also to rejoice and sing. Thus should Men act in their Duties of Religion specially, and in their Actions generally. *Ver. 14.* So to use Direction of the Spirit, as the Understanding may not be unfruitful. *Pag. 277.* He falls in again with the Necessary Operation of God's Spirit, for the Rectification of Humane Nature, and drawing Mens Inclinations from the World to God: And this I grant to be done ordinarily, by directing Men to the Scriptures as their Rule, and convincing them of the Authority, Truth, and Sufficiency of them: Then by illuminating their Understandings and Perceptive Faculties; helping also their other Capacities, as their Apprehensions, Memories, Elocutions. *Exod. 4. 11.* God says to Moses, *Who hath made Man's Mouth, or his other Senses? have not I the Lord?* He makes the Blind, the Dumb, and the Deaf, to see, speak and hear; and then they exercise these Faculties as other Men do, who have them sound by Birth, without continuing Supernatural Supplies to them for ever.

ever. And so we say, when God by manifest Revelations of his Spirit, accompanied with Signs and mighty Deeds, had fully discovered his Supernatural Truths to Men, and had sufficiently convinced and instructed the Teachers of them; and then those Teachers had instructed others in the Faith of such revealed Mysteries, and holy Trade of Living, the Supernatural Supplies were no more needful. *2 Tim. 2. 2. The Things which thou hast heard of me amongst many Witnesses [hast heard me preach] do thou commit to faithful Men, who shall be able to teach others also. So 2 Tim. 3. 14 Continue thou in the Things which thou hast learned, and hast been assured of, knowing of whom thou hast learnt them; and that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* We may consider the Time of writing this Epistle, the last Days of St. Paul, when he was now ready to be offered, and the Time of his Departure was at hand. Thus he writes to his Son in the Gospel, one of his Scholars, and an eminent Teacher of that Time, directing him to the Rules and Doctrines delivered us in the Scriptures, and to the Comments, Expositions and Discourses of such as teach from them (intended) in a rational Manner; and by good, sufficient Deductions, and Consequences, without mention of Perceptible or Peculiar Motions of the Spirit; or that *Timothy* or other Christians are put under Obligations to attend thereunto, or to ground their Hopes or Practices upon Operations of a perceptible and eminently moving Spirit in them. *Yes, says our Author, Pag. 277. But yet apparent it is, that no other Power can prevail over the Corrupted Nature of Man, and for converting Men unto holy Practices, but only that of the Spirit of God, and the irresistible Operations of the same.* I answer, That in divers Schools of the Ancient Philosophers,

phers, and by their Doctrines, many were induced to take up the Practice and Habit of living soberly and virtuously in this present World. *I but*, replies he, *we see Children will grow up in Wickedness, against all the Counsel, Love, and Correction of their Parents; and no Means will prevail with them, till God, by the Operation of his own Spirit, cure them.* And we grant this may come to pass, by the Assistance of God's Grace in the Ordinary Course, and without any Perceptible, Peculiar Impulse or Emotion of God's Spirit, *viz.* by his Illumination, his easie Inclination, and the Rectifying and Perfecting their Natural Powers and Qualifications, by insensible and unperceived Degrees. All things Divine and Humane are under God's Special Oeconomy, and nothing can be done without a Divine Assistance: *Nullum magnum ingenium, sine Afflatu Divini Numinis*, was known to Heathens; without God, we cannot think a good Thought, nor think any Thought, cannot do a good Action, nor any Action at all: For (as our Author tells us) we depend more upon God's Acting us, then upon our own Natural Parts or Forms; and in him we live, move, and have our Being. But his Ordinary Actings in Men, are by their Natural and Proper Faculties and Powers, and not by Perceptible Impulses of his Spirit, which we take for a Miraculous Operation, and not Natural. God hath given us the Law and the Prophets, the New Testament, and Primitive Church Practices, for our Ordinary Spiritual Conduct, assisted with his Grace and Spirit working in us to will and to do, by those Ordinary Operations before described; improving our Reason to a right Apprehension and Understanding of them, and our Discretion to a right Choice and Practice. *St. Paul* tells his *Corinthians*, *I speak as unto wise Men, judge ye what I say.* He doth not refuse the Judgment arising from

from the Reason of Wise Men. Let Men now tell a Quaker what the Words of Scripture are, and what Consequence from thence must reasonably and necessarily follow; his Answer is ready, He cares not what either of them says; for he hath a Light within him; the very Holy Spirit of God: which tells him, and witnesseth with his Spirit, That all which he believes and professes is true, and the only salutary Way for his Soul; and so for all other Mens, if God will please to communicate to them the like Perceptible Illuminations and Special Impulses of his Holy Spirit, which the World doth not, cannot receive, nor can the Natural Man do it; but such Things are to him direct Foolishness, and he cannot know them, because they are Spiritually discerned; and cannot be so by Reason, or any Humane Power or Means whatsoever. Now whilst this Man is thus certainly perswaded in his own Mind, and that he who is Spiritual (*viz.* endowed with such Light within him) judgeth all things, and yet himself is judged of no Man, nor will submit himself to be so: He seems to be past all Conviction, or Cure, by reasonable Remedies or Applications; having thus passed beyond the Bounds of Humane Reason and Scripture, he is become excentrick to all Humane Perswasion and Government, and (as incurable Phreneticks) must be born withal, so far as their Phantasies are only detrimental to themselves. And it seems we may place all other Dependens upon Perceptible, Extraordinary Motions of God's Spirit, in a Form or Classis next below them, differing in the Degrees of a like Infirmary; all holding the same Original Ground, and growing from the same Root, and defending themselves in the same Fortresses, and by like Weapons; only the first Sort have passed to a farther Degree in the Distemper than the rest have hitherto done. We must
leave

leave them, upon this Account, to the great Power of God, who only can, and in his Time may, and perhaps will, give them Convictions in a miraculous and powerful Manner, and really such, as they do now but pretend unto. The Distemper, it seems, hath grown from the ill Digestion of some of *St. Paul's* Expressions, wrested by Men, both unlearned and unstable (as other Scriptures may be) to the Perverting, if not the Destruction of themselves and their Profelites, and to the great Disturbance of the Protestant Churches.

Pag. 278. Says, God's Cures by his Spirit are wrought with great Pangs of Repentance. I say, That upon every notorious Sin committed, these are rational and necessary Consequences, as well at last as at first; and no more to be enquired after in Youth than in Age; nor in one Part of a Man's Life than in another. But such Carriage ought to be both expected and performed, whensoever there is a just and reasonable Cause for the so doing. *Pag. 280. Says, God is all in all things.* It may pass for a Cloudy Expression: And we agree, That God and Christ are what Christians acknowledge and adore: Also that we are generally under the ordinary Guidance of God's Spirit, and are thereby led into all Truth, directed therein by the Scriptures, confirmed by Sacraments, instructed and excited by sound Teaching, and the Acts of God's Providence amongst us, for us, towards us, the Convictions of Humane Reason and our sound Senses, and the like usual and common Manuductions, for establishing of our Faith and perfecting the Practice and due Performances of a holy Life. That God can do this by eminent and perceptible Emotions of his Spirit, in a Supernatural and Miraculous Manner, is granted, and certain: And this was common in the Church during all the Time of *St. Paul's* Life.

Life. But that God doth still continue those Supernatural Actings in his Church ordinarily and at this Day, hath been, and will be continually denied; and that none can be saved who do not feelingly perceive in themselves such Impulsions or Emotions of God's Spirit working in them to such Purposes, we not only deny, but do condemn and explode, as a great Instrument of Deceit, and a most pernicious Error. Pag. 291. Says, *The Christian Church needs no Testimony of Miracles, of new*: Upon this I demand, What these Eminent and Perceptible Emotions of the Spirit are to be counted? Natural they are not, as their Defenders assert, and we agree; therefore they are Preternatural or Supernatural; and they pass for Acts of the later Sort, whensoever they do happen: And our Opposers maintain they are very frequent, and ought not only to be Common, but Universal amongst Christians; amongst whom every one should have a Taste and Feeling of them, and consequently a daily Exhibition of New Miracles. Pag. 308. Says, *Many of his Friends, Holy Persons, are gone to Heaven, and that is spangled with these Spiritual Stars, the Place is honoured with them, and they with it. We think our dead Friends are almost lost to us, till the Heavenly Spirit tell us where they are, and prepare us to desire our being there.* Observe from hence, we may, what our Author means by his Term of *Heavenly Spirit*, viz. his own and his Followers eager and hot Phantasy or Concept. For if he had obtained any Perceptible Spiritual Revelation concerning his dead Friends, or any one of them, we do very much assure our selves he would have made us acquainted with it: For his Expression, *That Heaven is honoured with the Presence of the holy Persons, his dead Friends*, it tastes of an arrogant

Concept; not warranted by Scripture or Reason, but
 futable to his Spiritual Vehemencies and Impulses.
 Pag. 348. Says, *It is the Will of God, that the Mini-
 stry and Testimony of Man, shall be a Means of our Be-
 lieving; and he will use Man for the Instruction and
 Salvation of Man, and not send Angels with every
 Message.* To this we agree, and say, the Perceptible
 Actings of God's Spirit may be as rare as the Ministry
 of Angels, in our Times. Page 353. Says, *Grace is
 not a Brutish Principle, but works by Reason, having
 also its natural inclining Force.* We account this Ex-
 pression as one of our own, extracted from him by
 inadvertent Power of Truth. Page 359. *All true Be-
 lievers are justified, that consent to the Baptismal Cove-
 nant, chusing God for their God, Christ for their Sa-
 viour, and the Holy Ghost for their Sanctifier, though
 this be done with so great Weakness as neither ends Mens
 Doubts, nor quiets their Minds.* It seems the Percep-
 tible Actings of the Spirit are wanting in such Cases;
 and he seems either to have forgot, or to distrust the
 Necessity of that Assistance. Page 368. Says, *The
 Soul hath no distinct Idea of its Future State out of the
 Body, and we see not whither it is that we must go; but a
 Trust in God supports all.* It seems he knew of no
 Revelation, Primitive or Modern, that could give Sa-
 tisfaction in that Point. Page 372. Says, *God doth
 his own Works in a Causal Order, one Work prepares
 for another, and he makes Varieties of Capacities, which
 occasion Varieties of Gifts, and of Receptions; and he
 useth to give every one, that, unto which he hath brought
 him into a next Capacity for the Reception of.* And
 granted it is, That all is Acted by Energy from God
 and his Spirit: But, say I, (as he also) by giving Ca-
 pacities, and advancing them to Degrees of Perfection,
 in.

in an Ordinary and Natural Course; producing Effects from their Natural and Proper Causes: And that when he goes beyond this Course, or out of this Way, the Proceeding is Extraordinary, Supernatural, Miraculous, such as we have no Warrant to expect, or depend upon, in the ordinary Course of our Conduct. True it is, God's Arm is not shortned, and therefore in all Cases of great Exigency, we know he can work by Natural Causes beyond Mens Expectations; or by Miracles at his own Pleasure. We read of such Procedure in the Primitive Times; since which, the Signs and Wonders are ceased, and so the Perceptible Actings of God's Spirit ordinarily: And it seems we are not any more reasonably or warrantably to expect them, or to depend upon them; but to wait upon God's ordinary Dispensations in his Ordinances, Hearing, Reading, Praying, Practising, Living and Dying in him, to him, (and if need be) for him: so as Living we may repose upon him, and Dying we may rest in him. 1 Joh. 2. 28. *So as in all Conditions we abide in him; that when he shall appear, we may have Confidence, and not be ashamed before him at his Coming:* And this is the Fruit of our Labour and Conflicts in this World, that we may have the Hope and Courage (at our Awaking) to come before him with Confidence, and without being ashamed in his Presence. Pag. 374. Says, *We must not have slight Thoughts of the Office and Work of the Holy Ghost on Souls, and our Necessity of it, but must beg and wait for the Spirit's Special Help.* That Spirit is not impotent or inexorable; he hath appointed us Means for so high a State, and he appoints no Means in vain. Page 375. Says, *Let thy Dependance on the Holy Ghost, as given from Christ, be as serious and constant to thee, as the dependance of the Eye is upon the Light.* Beg hard

for the Holy Spirit, and gladly entertain it. All these Expressions of our Author seem to intend some eminent and perceptible Motions or Actings of God's Spirit; if so he do, there are divers Testimonies in this Book which shew he did not attain unto them. We have shewn the Thing to be a Miracle, common in Primitive Times of the Church, but ceasing by degrees until no Signs of it were left. But the Fruits, the extraordinary Appearances are failed long since; and the like Effects do not now shew themselves: Where the Spirit is, it works; and if it be present in an extraordinary and miraculous Manner, it will produce sutable Effects, as it did in those Primitive Times; and where such do not appear, such Pretences are not to be believed. If our Author intend the Ordinary Gifts and Graces of God's Spirit working in us to will and to do what God hath appointed us in his Holy Word, by Illumination, Rectification, Melioration, and Direction of our Natural Faculties, Powers, and Capacities, all his Exhortations may pass for good; and Men may pray in Faith for such Assistances and Graces, and may likely find a good Return upon them. Our Author says no more upon this Point, and we shall therefore follow it no farther, but return with him to our first Design.

Page 380. He says, *The Sensible Souls of Brutes are Substances, and therefore not animated at their Deaths: God tells us not what he doth with them after Death, and it is likely they are (after Death) in a State still of Service unto Man, but how we know not.* It seems the same Scruple which troubled him at the Beginning of his Book, hath stuck to him all along, and unto the End of it; viz. how to make a real and clear Difference between the Souls of Men and Beasts. He doth constantly acknowledge a great Assimilation of the one
of

of them to the other ; and shews a great Inclination to raise the Nature of the Souls of Brutes above that which ordinary Opinions have allowed them ; to the Intent that a Separately Subsisting Soul of Man might the more easily pass, and be assented unto, or with fewer Difficulties and Exceptions: And to this, I say, that he labours in vain, to perswade, that Souls of Beasts are Self-subsistent. It seems a Phancy, either derived from Dr. *More*, or out of his own Brain: He doth not alledge a Revelation of the Spirit for it ; and if he had, such Allegation could not support that Opinion. We say, That Souls of Brutes are Material Spirits, living and acting in their Blood and Humours, and preying upon them as their Natural Support and Nourishment ; inflamed by the continual Fanning of their Breath ; and when, for want of Breath, or other Nourishment, the Flame of those Natural Spirits is totally extinguished ; or that by other Violence such total Extinguishment happens, the Beast dies, and these Natural or Vital Spirits, cease to work and be, and can no more revive than a Fire clean gone out, or put out, can rekindle it self without fresh Fire applied to that Purpose. And for the Beasts, we have no notice or Proof, that ever such a Reviver or Rekindling shall be given them. But concerning Men, we have very clear, undoubted and undeniable Revelations, that there shall be a Resurrection, or a Reviver of them. *Heb. 9. 27. It is appointed unto Men once to die, but after this the Judgment.* And Chap. *11. 35. Torments were endured, not accepting Deliverance, that they might obtain a better Resurrection* : For there will be a better and a worse, both of the Just and of the Unjust: And then shall Christ sit upon the Throne of his Glory, distributing Crowns to his brave Soldiers the Martyrs, laid up for them.

them against that Day ; and awarding other Rewards and Glories to his faithful Servants, and passing a dreadful Sentence upon his Enemies, and specially Deserters, Takers and Breakers of Holy Vows and Covenants of Fidelity in his Service ; for that they crucifie the Son of God afresh , and put him to an open Shame. *From such a Resurrection Good Lord deliver us ; and rather may the Mountains fall upon us, and the Hills cover us, that we may never see the Frowns of Goodness, and Love, rejecting all Future Addresses , and putting us over to the Masters and Company, which living we chose and preferred before his Greatness and Glory , his Goodness and Love, testified by his Sufferings for us. But living People have yet Time to prevent such heavy Consequences of the Resurrection : And God give us all Grace heartily to endeavour the same.*

F I N I S.
